THE

SIDDHANTA DEEPIA

OR THE

LIGHT OF TRUTH

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HINDU CHARITIES.

This question is one of those in which the 30 years rule would seem to be a failure, for the agitation for reform has been long and vain so far as the South Indian people are concerned, and we have become almost despairing and despondent. We recommended once that the masses should sign a monster petition containing only a few lines intimating that we desired the amendment of the Act XX of 1863. And news comes to us of the proposal of Dr. Rash Behary Ghose and we are glad that leave had been given to introduce a bill. As the learned Doctor says it is so modest that the opponents themselves should be ashamed to oppose it, and that it will meet with the wishes of the ardent reformers goes without saying. The opposition has all along arisen in Northern India, and if any now, this could be silenced, and the bill should become law, and one of the worst blots in the administration of the country would in some measure be wiped out. We would advise our South Indian country to send up memorials from different parts of the country backing up the very small measure proposed by the Hon'ble Doctor and we hope we will have soon to congratulate him on his success.

NO NEW OBLIGATION.

At the meeting of the Viceroy's Council on Friday last in moving for leave to introduce the Bill to give greater facilities to the public for calling for and inspecting accounts of Public Charities, the Hon'ble Dr. Rashbehary Ghose said : My Lord, the Bill I am going to introduce to-day may be said to be a companion measure to the Code of Civil Procedure which was passed on Friday last. It embodies a proposal which was made by me as a member of the Simla Committee with which my colleagues expressed their sympathy though they did not see their way to accept it, until it had been fully discussed by the leaders of the communities likely to be affected by my proposal. It was however, circulated as part of the report and I am glad to my having obtained a very considerable measure of support. I did not, however, move any amendment at the last meeting of the Council when the Code of Civil

Procedure Bill was taken into consideration because it was thought desirable that a further opportunity should be given to the communities interested in the question of discussing the proposal and this is my reason for embodying it in a separate Bill.

NO DRASTIC MEASURE.

My Hon'ble Colleague the Tikka Sahib spoke of my proposal the other day as a very modest proposal and so it is ; for I do not suggest any drastic reforms as I wish anxiously to avoid anything wearing even the slightest semblance of interference with our religious institutions, I am not, therefore going to invite the Council to take away any single right of privilege however much liable to abuse now possessed by the heads of our religious and charitable institutions or to interfere in the slightest degree with their management. All that I ask is that the public, who are the real beneficiaries, should be able to obtain under proper safeguards an inspection of the trust accounts. In making this modest demand I am not imposing any new obligation on the trustees for they are already bound under the law to keep proper accounts of the trust property.

DUTY OF A TRUSTEE.

The first and primary duty of a trustee, says a distinguished English Judge, having money in his hands to be received and to be paid is that an account of his receipts and payment should be kept to be produced to those interested in the account when it is properly demanded. In the case in which these remarks were made the trustees urged that they were illiterate men and could not keep accounts, but His Lordship answered that it is the first duty of a trustee, if he cannot keep accounts, to provide some one who can. And this obligation has been recognised by the Indian Legislature in Act XX of 1893, Section 13 of which enacts that it shall be the duty of every trustee, Manager and Superintendent of a mosque, temple or religious establishment to which the provisions of the act shall apply to keep regular accounts of his receipts and disbursements, in respect of endowments and expense of such mosque, temple or other religious establishment. These accounts, however, are not open to the inspection of the public ; though when a suit is instituted, the Court may direct the accounts of the trust to be taken in the ordinary way. The Bill thus merely provides a cheap and expeditious method of obtaining that which can be obtained even now, but only by the cumbrous, dilatory and expensive process of what is known in this country as a regular suit, Then again, it is not always easy to ascertain whether a breach of trust has been committed by the trustee which would render him liable to removal, unless the accounts of the trust property are available to the relaters and the inability to obtain inspection. I know, from my professional experience it is a serious embarrassment in the way of person desirous of instituting a suit against a dishonest trustee. To the possible objection that this right may be used for some indirect or other improper purpose, I would answer that any abuse of the kind is sufficiently guarded against by requiring as a condition precedent to the making of any such application the consent of the Advocate-General or some officer specially empowered in that behalf by the Local Government. There is nothing therefore in this Bill to create suspicion or to excite alarm except possibly in the minds of those who creep and intrude and climb into the fold faithless to their vows and to the rules of their order. My Lord I am aware it is never safe to prophesy till you know. But in the present instance I may venture to affirm without much rashness that this very modest Bill will not give rise to any heated controversy. On this point I have no misgiving whatever ; I am absolutely certain that it will be welcomed by every honest trustee and will not be opposed even by questionable occupants of the guddee. For they must know that secrecy always engenders suspicion and distrust except, and it is not unimportant exception, in the case of any official despatch or resolution. They must know also that they cannot oppose this Bill without rendering themselves open to the suspicion that they are unfaithful stewards, a dishonour to their order and a reproach to the community to which they belong.

ARDENT REFORMERS.

My only fear is that this measure might not satisfy the more ardent reformers who insist upon a thoroughly effective supervision over religious houses, as I gather from some of the representations which have been made to the Legislative Department and also to me personally by public bodies as well as by leading men from various parts of the country, in which they point out that the emancipation of Hindu and Mahomedan religious endowments from an effective control which was carried out by Act XX of 1863 during Lord Lawrence's administration, under influence which I need not discuss, was a measure of very doubtful wisdom. I repeat, my modest Bill would hardly satisfy these reformers, of one thing, however I am certain, I am confident that the heads of religions can have no ground whatever of complaint. They can have no ground whatever of complaint against a measure which does not impose any new duty on them or interfere in any way with their rights and privileges. They can have no ground of complaint whatever against a measure which by allowing their accounts to be inspected by the public, subject to clearly defined restrictions, is likely to bring back the confidence of the people which some of them I fear have forfeited by their misconduct. And this reminds me that many of these heads fully approve of the proposal contained in this Bill. For they are men who scrupulously observe their vows, men who have nothing to fear from a law which without impairing their legitimate authority is only intended to check breaches of trust by those who ought to illustrate in their lives and conversation the great law of sacrifice, and the example of those holy men will I hope serve as a guide to their weaker brethren.

AN ORIENTAL SIDE TO THE UNIVERSITY.

DEGREE IN ORIENTAL LEARNING.

A distinguished European friend of ours once observed to us in connection with the Congress that Indians should agitate and agitate for the next thirty years before they can achieve their object and we did not then at once perceive that this was a lesson which had to be gathered from the Political History of England itself in regard to the various reforms projected and carried out, like the Reform bill movement, Anti-corn law movement, &c. However in regard to the question before us, it was just above a decade ago, the proposal to add an oriental side to the University was made by Dr. David Duncan and Sir S. Subramania Iyer, and it was left to the Hon'ble V. Krishnasawmi Iyer to achieve success in what those old veterans failed and we heartily congratulate him accordingly. Those whose heart was in the cause of the improvement of the oriental languages and those whose concern it was to provide proper teachers in the oriental languages felt that the time was ripe when something should be done and we are glad that the Udiversity has sanctioned the proposals brought forward by the Hon'ble gentlemen. We have discussed the question from every

point of view by the articles commenced from our very first number in the first Volume and it is unnecessary to go over the whole ground. That a correct knowledge of English was an essential requisite from the candidates who sought the new distinction, we insisted on from the beginning. But the condition that the candidates should obtain 50 per cent. of the marks in the Matriculation Examination is one which we think will tend and diminish the members who will seek the honor. No such condition is insisted on for even an honour's course, and we should like this condition to be modified if possible. And after all the emoluments these better men will derive will be very small as compared with those who enter other courses of study. And in this connection we have to point out the great work the Madura Tamil Sangam under its distinguished President, P. Pandithoraisami Thevar avergal has been doing and the Examinations instituted by it are already popular. We only hope that the committee appointed to draw up courses of study will take proper advice and succeed in drawing up a syllabus which will meet all the requirements of the case.

At a meeting of the Senate of Madras held on the 6th March 1908, the Hon'ble Mr. Krishnaswami Iyer on the question of instituting a degree in Oriental Learning made a lengthy speech, in the course of which he pointed out the various stages through which this subject was carried. The original proposal that emanated from him (the speaker) was a degree in favour of a Doctorate in Oriental Learning. The Committee of the Senate were not prepared to institute a degree of Doctorate. There remained the larger question involved in the suggestion that was submitted to the Senate and that was whether anything was required to be done on the part of the University for the purpose of encouraging Oriental Learning and those members of this Senate at the time the regulations were under discussions would remember that at that time, one of the points that had been strongly pressed on the attention of the University was inefficiency of the present teaching staff with reference to Oriental Languages, their inefficiency from the modern point of view, not with reference to the ability to stuff the minds of the students, with a certain quantity of knowledge of a particular kind but their inefficiency for the purpose of imparting that knowledge in accordance with modern ideas of scholarship. Having regard to that aspect, it was considered that some endeavour should be made to improve such class of persons. It was further thought that a class of pandits, munshis and maulvis over the country was fast dying out, and although it was not in the power of the University to make any special arrangement for the resuscitation of that class and the strengthening of the body still it was the duty of the University to do something for the upkeep of that class if not for its permanent improvement. Such a determination resulted in the framing of the proposition in his name now before the Senate. The object of the proposition was to give some encouragement to those professoos of Oriental Learning in this country known as pundits munshis and Maulvis, in order that they might have the hall mark of the University in the eyes of the public to new men of better intellectual and social status than was accorded to them at present and in that way to encourage that class in that branch of learning. It was also desired that by that impetus to have a class of men, who were necessary for the new courses that the Uni-

versity had embarked upon under the new regulations. Having regard to the institutions of the honour course and the specialisation of courses, it was found necessary to provide a class which was to be acknowledged on all hands to be prefectly competent to deal with the instruction and the course which has to be maintained. The Committee therefore recognised that the University should institute examinations for conferring the titles in Oriental Learning. It was thought expedient to change the word degree to the word title. The next question was whether this title was to be conferred upon the person who had graduated according to the present University course or was it to be distinct in itself. There were great difficulties, in putting this title on the top of one degree examination, for, if that was done it should be practically creating a degree for which few would compete and it would practically remain a dead letter in the statutes of the University. It was therefore necessary to provide for an examination which should qualify a person for a title primarily to test the capacity of the candidate in Oriental Languages having regard to the modern methods of scholarship which ought to be applied to the study of such languages. It would therefore be seen that the rule which the Committee had framed for consideration by the Senate contemplated the granting of title for a pass in the English Branch of the Matriculation examination which in its operation, would render a knowledge of English essential up to Matriculation standard. The Committee only felt its obligation to see that some step forward was taken in this direction in order that the great want that existed might be attempted to be supplied. Whether they should adequately supply by the present proposition being carried or whether some other scheme, which might be hereafter adumbrated was one which the Senate need not enter upon now. A comparison had been made with reference to the attempt made in Punjab, in the matter of promoting Oriental Learning and that the Punjab experiment was considered to be a failure. But it should be remembered that the Punjab University sought to impart, in the vernacular language of the country Science, Mathematics, Philosophy, English being the optional language that a person might study or not. It would be noted that the essential condition of success in such an experiment was of a doubtful nature. But he would not say that that experiment was not worth making. It was stated in a newspaper report that that experiment proved a failure in Punjab but he did not know how far the Madras University would be justified in accepting newspaper's report. It would be found that the University Commission reported with an equal difference of opinion as to the success or otherwise of such an experiment. They pointed out that one essential condition of success was the existence of a sufficient number of text books or even translations which imparted knowledge of the Sciences in European languages in the Vernaculars. What was proposed at present courses and its aims did not conflict with any aim or courses that the University instituted or proposed to institute hereafter when the new examinations would come into force. The proposition therefore deserved careful consideration on the part of the Senate and it therefore recommended the following resolutions:—

(1) "That it is desirable to institute courses of study and examinations for titles in Oriental learning to be conferred by the University.

(2) That no person shall be allowed to enter upon the courses unless he has passed the English Division of the Matriculation examination, and obtained not less than fifty per cent. of the marks assigned.

(3) That before entering upon a course for the title examination he shall also have passed a preliminary examination in the Oriental language or languages selected.

(4) That the course of study for the title examination be not less than four years.

(5) That except in the case of Sanskrit, the candidate for the title examination shall bring up two languages, one principal and the other subsidiary.

(6) That in the case of Sanskrit and of the principal language where two languages are brought up, the examination shall be similar in subjects to, and not less difficult than, the honours examination in Branch 6 or 8.

(7) That the institution of titles examinations as above will render the institution of a Doctorate in Oriental learning unnecessary at present."

Mr. Bhabha then moved the following amendment :—

"That on a consideration of the Committee's Report on the question of instituting a degree in Oriental Learning the Senate resolves that Government may be required :—

(1) To institute examinations to be conducted by the Commissioner for Government examinations for the titles of Pundit, Munshi and Maulvi;

(2) To make provision for the training of Pundits, Munshis and Maulvis in a Government institution, which may, for the purposes of supervision and control, be a part of the Teachers' College;

(3) To prescribe the F. A. examination or the Intermediate examination, with optional group Branch IV., as a qualifying test for admission to such institution :

(4) To prescribe a course of three years duration after passing the F. A. or Intermediate examination in Branch IV. for the Title examinations;

(5) To charge no fees for the course of studies for the Title examinations and to provide a limited number of scholarships of Rs. 10 to Rs. 15 for those who desire to go through the course."

In doing so, Mr. Bhabha said that all were agreed as to the necessity of keeping on a class of Pundits. They were now in a transition state and pundits were in possession of stores of high traditional learning handed to them by the ancestors, without having any notion or attempt at philological study. The question was whether it was the University that should give them the title or the Government. It seemed to him that the best course would be that the Government should institute title examination to test the attainment of pundits in a particular language only and which would not be a test of a liberal culture. It seemed to him that the only true way of improving the scholarship in the vernacular languages was to equip the best Colleges with European scholars trained in Modern linguistic methods as Chief Professors like Dr. Bhuler, Dr. Kiethorn, Dr. Hultz. They might be given Indian assistance, who had taken M. A. Degree in Sanskrit, or Tamil. Telugu or Canarese. The present Class of pundits had a main store house of Traditional knowledge which they acquired in a crude way and they could come across men repeating verses after verses in Sanskrit but could not give an abstract of such verses in their own language.

The Hon'ble Mr. P. S. Sivaswami Iyer also spoke in support of the resolution and against the amendment of Mr. Bhabha. The only main point of difference between Mr. Bhabha and Mr. Krishnasawmi Iyer was as to the means to be adopted to achieve that result. While the Hon'ble Mr. Krishnaswami Iyer's proposal was that the examination for the purpose of testing pundit's attainments should be held by the University and titles should be conferred by that University but the essence of Mr. Bhabha's amendment was that the examinations could be held by the Government. The question was whether it was not within the Province of the University to take steps for the encouragement of Oriental learning of the type cultivated by the Pundits and Maulvis. That it was within the province of the University to stimulate the cultivation of the Oriental learning could not be gainsaid nor did the Universities' Act restrict the efforts of the University in the encouragement of Oriental learning. The University was bound to promote learning in all forms and there was no objection whatever under the statutes by which they were guided against

taking measures for the encouragement of Oriental learning. It could not therefore be said that the measures which they might adopt for the encouragement of the Oriental learning would be outside the Province of the University. The proposition before the Senate did not pretend to exhaust all means that might be adopted to promote Oriental learning but the conferring of titles as a result of examinations was certainly one of the means of encouragement. As regards the objection that by granting titles the University would be granting marks of distinction or appreciation to any person, who had not gone through a course of liberal culture the speaker observed that he could not understand the distinction between titles and degrees apart from the names. He saw no objection to the conferring of titles which was supposed to be a lower mark of distinction than degrees. He did not agree with Mr. Bhabha that pundits who had gone through a profound study of sastras for a considerable number of years and specialised in several branches of study, could be regarded as having gone through a course of liberal culture. He had had intimate acquaintance, with many a pundit, and he wished to say that the assertion that a person who had studied a subject uncritically or merely cultivated his powers of memory or received treasures of knowledge from his father, and he had no claim to scholarship was a libel against a class of people. He had no experience of pundits in Mysore. But he should be sorry to see that a pundit would not give a summary in Kanarese of what he knew in Sanskrit. He knew European scholars to whom passages were handed for interpretation and they failed in simple cases. To say that a pundit was not able to give the purport of a slokah and to assume that scholarship of that kind was possessed by European scholars did as much injustice to the pundit as it overpraised the European scholar. With regard to many a pundit, whom he had known in point of dilectic skill or intellectual study many of them were far superior to the products of the Universities. He was willing to admit that there were defects in the pundits and one defect was the assumption on their part that the knowledge contained in the sastras was superior to all other knowledge, and he was also willing to admit that a certain amount of Scientific knowledge from outside and a disposition to infuse a spirit of historical enquiry would improve the class of pundits considerably. The question was, did the pundits as a class deserve to be perpetuated and encouraged. If there are readily available a class of men who combined European scholarship the Senate should not consider it necessary to entertain the present proposal but it seemed to him that it would be a very long time indeed before they could find men who combined in themselves the critical spirit and the comparative methods of European scholarship with the real profundity of the Pundit and Maulvi, Till that state of things arrived were they to let the pundit die out for want of encouragement. He thought it was not wise to do so.

Mr. Bhabha's amendment having been lost the Hon'ble Mr. Krishnaswami Iyer's proposition was carried by a majority.

OURSELVES.

We beg leave to solicit your kind attention to the fact, that the Siddhanta Deepika, which has been considered by many competent reviewers to be a most valuable contribution to the journalistic literature of Southern India, has now completed its eighth year of existence and that it has done during the past eight years such useful work as any journal of its kind may be proud of. It is the only periodical that deals with questions of Tamil language and literature, and expounds and advocates the philosophy of Saiva Siddhanta. The Saiva Siddhanta has in breadth, depth or acuteness few rivals in the whole range of philosophical thought and it has been aptly described by a great European Orientalist as 'the choicest product of the Dravidian intellect.' The devotional poetry of the Tamils has a matchless beauty of its own which is vainly sought elsewhere, and even the other departments of Tamil literature which present a picture faithful and interesting of the social habits and custom, the modes of thought and susceptibilities, the ethical ideal and intellectual standard of a people who were one of the earliest civilised on earth, deserve to be studied even more than the remains of Sanskrit literature. No student of Siddhanta in special or the world's philosophical thought in general, of Tamil letters in particular or of comparative literature in general can fail to be profited by a perusal of any number of the Siddhanta Deepika.

Annually millions of rupees are spent by the Christians of England and America to spread the Chritian teachings. Copies of the English Bible and Christian and anti-Buddhist tracts are freely distributed all over the world. Translations of the Bible are also distributed among the different Asiatic races. In manifold ways the Christian Tract Society and the Bible Society are helping to disseminate the teachings of Christ. The poorest Christian contributes liberally for the extension of his faith. The Salvation Army although composed mostly of people socially inferior, yet by an exhibition of the spirit of self-abnegation, is able to carry on their work in many lands. There is activity in every other community of religious workers except the Saivites. This is a blemish which must be removed.

But a Journal like ours which, by its learned and scholarly character, can interest only the few can hardly hope to gain the support of the many ; and we are anxious that, in the interests of religious study and Hindu revival in India, such measures should be taken as will enable us to inspire vitality into the Journal and thus ensure for it self sustaining permanence. For this purpose as well as for improving the literary status of the magazine in many

directions, it is necessary that its clientage should widen. Shall our constituents enable us to achieve our object *by supplying us at least one subscriber each.* We believe our demand is not an extravagant one.

From the next volume No IX, we make the following offer to our Subscribers. The rate of Annual Subscription for the Siddhanta Deepika will be reduced to Rs. 3 if they procure one more subscriber in addition to his own and remit in advance the whole year's Subscription for both viz. Rs. 6. For the rest the usual rate of Rs. 4 per annum will be charged. For students also half the concession rates will be allowed.

This method not only profits the subscribers but also increases our circulation. It is earnestly hoped that our present constituents will help us by procuring us one more subscriber each.

THE PUBLISHER.

ACKNOWLEDGEMENTS.

We acknowledge with thanks the following books, sent to us for Review.

(1) The Churches and Modern Thought by Philip Vivian Esq., from Messrs. Watts and Co., 17, Johnson's Court, Fleet St., E. C.

(2) 'Public Spirit, Ideal and Practical' A lecture by Mrs. Annie Beasant from the Proprietors of the "Theosophist" Aydar.

(3) A course of lessons from Latent Light Culture, Tinnevelly.

(4) "Practical things for Practical people" from the Swedonburg Publishing Association.

PHILADELPHIA, U. S. A.

"THE INDIAN AGE."

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EDUCATION AMONG ORTHODOX HINDUS.

We have often said in this journal that there is no need to increase the stream of Indian charity, but only to turn its fertilising currents into more wisely chosen channels than those in which it at present flows. In pursuance of this idea, when I was last in Southern India, I wrote to His Holiness Shri Shankaracharya of the Shringeri Matt, asking him if he would not use his immense influence over orthodox Hindus to induce them to help the Colleges and Schools in which Hinduism is being taught to the rising generation, born into that religion. I print below the promising answer received, with the earnest hope that good results may follow.

ANNIE BESANT.

SRINGERI JAGADGURU'S MATT,

CAMP AYYAMPOLIEM.
30th March, 1908.

MADAM,

I am directed by His Holiness to communicate to you the following; Your letter of the 4th instant, was duly read out in the presence of His Holiness by Mr. V. S. Srinivasa Sastryal, and His Holiness was very much pleased to hear of your deep interest in the spread of Hinduism. His Holiness is ever bent on doing all that is possible for the resuscitation of Sanskrit literature and for the spread of the noble Aryan religion. Such being the case, His Holiness was very much pleased to hear in detail all about the Central Hindu College, its half-yearly religious examination, its Pathashala, and its Ayurvedic Dispensary. His Holiness was pleased to hear of the patriotic undertaking of some of the Coimbatore gentlemen and to express to them his full sympathy with their object. Hindu religious education is now much neglected in all schools, and boys naturally lose their hold on their religion and grow up atheistic in their tendencies. The current in this direction is very strong, and any attempt to retard its flow should be certainly welcomed.

As you suggest, the Nattucottai Chetties and Marwaris can do much in the field of education if they are persuaded to take to it. His Holiness is much touched by your appeal, and no opportunity would be lost to impress on these communities the desirability of their turning attention to this important subject.

Regarding your proposal to visit His Holiness, he would be glad to see you at any time.

Yours sincerely,
V. KUNTHA.
Agent.

THE SACRED SPORTS OF SIVA.

INTRODUCTION.

Those who read the title may reasonably raise the question: Is sporting reconcilable with the divine attributes of God?" It will not take long for us to solve it by merely saying "we cannot have an insight into the purposes of God." Such an answer is as easy to be given as it is sure to be slighted. If Divine actions cannot be understood, they should have no place on this earth. If by man, God's actions cannot be interpreted, to what purpose are those actions done at all? Not capable of being interpreted God's actions would become purposeless and therefore vain. But it is man's actions that are so. Even the sports of God are purposive. They are useful. This is one of the main points of difference between man's sports and the sports of God. It may not be given to us to understand fully or to interpret thoroughly the actions done under divine influence but it is no reason why we should rush into the conclusion that the sport of God is the work of human fancy. Doubtless, the human mind has shaped it in its own way in describing it later on, but the main outlines which can necessarily fall within the creation of man are still discernible. Although the events described may seem to be commonplace, there is still running an undercurrent which course the human intelligence seeks in vain to retard, and whose purpose it vainly attempts to understand. To a careful thinker, however, many of such subtle ideas are on the surface. It is not at all desirable to prejudice the minds of our readers by presenting here any inter-

pretations of our own and thus not to give them room to think. We choose therefore, simply to present the miracles or the divine sports as they were performed, and we reserve all our remarks to the close of the book.

It may not perhaps be out of place here to say a few words regarding the probable dates of the various performances of Siva. The sports of Siva at Madura are regarded to have been sixty-four in number but some of them are not properly speaking sports and some others have been performed by a great devotee of Siva, Jnâna Sambantha. The majority of them, however, are of Siva and are ascribable to different dates ranging between the prehistoric era and the most recent days of the seventh century. The prominent Tamil work which contains a record of these sports is the Tiruvilyadarpuranam composed about the sixteenth century by Paranjoti Munivar of Madura. There is a tradition that work was composed at the instance of Ativirarama Pandya, a Pandyan King whose time has been fixed to have been the sixteenth century. This Tamil work is professedly a translation from the Sanskrit Halasya Mahatmya. The Sanskrit work could assuredly not have been composed before the 8th or 9th century for it records events of the 7th century. The original for all kinds of works bearing on the Sacred sports is only the inscriptions at the temple of Madura and some manuscripts on the same subject. It is unnecessary as we have already said to waste much time over our introduction but let us straightway proceed to the narration of the holy stories.

THE SACRED AMUSEMENTS OF SIVA.

I. THE REMOVAL OF THE CRIME OF INDRA.

Indra the king of celestials was engaged in attending to the dancers of his paradise, when his *guru* (spiritual preceptor) *Brahaspati* came to see him ; and *Indra* was so very absorbed in this pastime that he did not pay proper attention to the *guru* nor rise to salute him. *Brahaspati* departed in great anger ; and in consequence of Indra's indifferent attitude to his guru, he had to lose all his prosperity and before that the sympathy of his guru. Having no longer his former preceptor, *Indra* took a three-headed giant, (*asura*) for his preceptor, but inducing him to make a sacrifice (yaga), he learned bitterly that the new guru purposed to destroy the gods and favour his clan. Therefore *Indra* killed him whereby he incurred the sin of Brahma-hatti (crime of killing a brahman.) The father of the giant would not allow this act to go unrevenged. He made a *yagam*, from which *Vridhrasura* came forth, whom he ordered to kill *Indra* immediately : the latter struck the giant, but finding that he could not kill him, hid himself in a *lotos* flower. He then went to *Brahma* and *enquired* why he could not kill the *asura* ; and was told that his weapon had become powerless ; but he was directed to a place where an old *Brahmin* named Tatichi had long been performing penance, and was advised to take his shoulder-bone, which would suffice for the object in view ; since it was moulded of a good number of powerful weapons that were entrusted to him. The old *Brahmin* gladly gave up his life and *Indra*, taking his shoulder-bone by its aid killed the *asura*, hereby the sin of Brahmahatti was doubled ; and in consequence of its burden, *Indra* again concealed himself in a *lotos* flower.

The celestials were now left without their king, and *Nacushan*, an earthly monarch, who in order to arrive at the dignity had performed a hundred *yagas*, became entitled to take the place of *Indra*. Accordingly he sent word to *Indrani*, the perpetual consort of the king of heaven, that he was coming, directing her to prepare to receive him. On this message being communicated, she went in consternation to the guru, *Brahaspati*, to ask his advice, who directed her to sanction the coming of *Nacushan* in the palanquin of *Indra*, according to custom borne by the seven *rishis*. While *Nacushan* was thus going, owing to his hurry, he exclaimed to the rishis, " Sarpa sarpa " ; which means both *quick* and a *serpent*. The *rishis* being displeased, put down the palanquin, and pro-

nounced on him a curse, " hat he should become a serpent" ; in which shape he fell down again to the earth. A Council being held of *Brahaspati*, *Agastiyar*, and other sages, it was recommended that Indra in order to the removal of his sin, should go down to the earth, visit the sacred places, and bathe in the rivers. This he did, without finding relief till he came to a certain forest of *tili* (*Kadamba*) trees, where suddenly he found his burden removed. Being surprised at this, he commanded search to be made around, when a *lingam*, the emblem of *Siva* was found under a *tíli* tree, to which he made *puja*, and so great was his joy that even his speech became confused. As it was a forest, there were no flowers with which to make garlands ; but on looking he saw a tank with *lotos* flowers of which he made garlands and from this use of its flowers the tank obtained the name of *Pottamarai* or the Golden-*lotos*.

II. THE REMOVAL OF THE CURSE ON THE WHITE ELEPHANT.

Durvasa-rishi was once worshipping the said image in the *Tili-vanam*, when he took *lotos* flowers and, after presenting it to the God, carried it with him to Indra's paradise, who was then riding on his white elephant, and going to encounter the giants. He respectfully gave it to *Indra*, who laid it on the head of the elephant between its tusks but the animal threw it down, and trampled it under foot. For doing so *Durvasa* pronounced on it a curse, to the effect, " That it should become a wild elephant of the woods"; but as the animal implored mercy, the period was limited to a hundred years. In consequence, while the elephant was in the *tili* forest, it one day poured water over the *lingam*, which on enquiry, learning the nature of the case, told the elephant to place an *Indra-lingam* at Airavatham Having done so, a messenger came to recall it to *Indra's* abode , and the proposition being declined on the plea of worshipping at this place, another messenger was sent in obedience to which recall, the elephant went and again became the *vahan*, or vehicle, of Indra.

III. DISCOVERY OF THE GOD TO MORTALS ; BUILDING THE TOWN OF MADURA ; AND REIGN OF THE FIRST KING.

In the time of *Kulasegara-Pandyan*, who ruled in *Manavur*, a merchant named *Tanan-shayen*, in the course of his journeys on commercial business was benighted in a forest of *Kadamba* trees ; and being unable to proceed further took up his abode at the foot of one of them. He was surprised at the sight of an unusual splendour ; and going to look, was favoured by the God with the

view, because he had been very virtuous in a former birth. As it was Monday, the gods were performing homage and anointing the image, as though it had been the night of *Siva*. The merchant bathed in the tank and worshipped ; when the gods had disappeared, he saw the stone image only ; and next day went and told the King aforesaid what he had seen. The God also appeared to the King the following night by a vision, in the form of a religious ascetic, and commanded him to build a temple in the aforesaid wilderness. The king finding the vision and the statement of the merchant to accord, went to the place and had the forest cleared. Being uncertain how to build the temple and town, he had another vision which the God appeared and gave instructions, in obedience to which, workmen were employed, and a temple was built with seven enclosures, having a king's street, Brahmin's street and also streets for the other castes, and for the temple servants ; also choultries, mandapams, tanks and the like. The whole being splendidly finished, with a palace also for the king on the North-East quarter, an embarrassment arose as to how these numerous buildings could all be purified preparatory to residence at once, so as to ensure an entrance on an auspicious day ; the difficulty the God *Siva* was pleased to remove by causing *Ganga*, abiding in the hair on his head to pour forth copious streams on the whole place: and the god was pleased to give it the name of *Mathura* (or sweetness), and he then disappeared. The King placed guards at the four cardinal points of the city, who were all four of them deities. Afterwards a son was born to him, named *Malaya-Dhwajan*, who on the King's death succeeded to the throne.

IV. INCARNATION OF MINATCHI, THE GODDESS OF THE TEMPLE.

Malayadhwaja-Pandyan although he had many wives, the chief of them being Kanjana-malai, daughter of the *Chola* King, yet had no child. In consequence he offered ninety-nine *aswamedha* sacrifices, when Indra, becoming alarmed, (since another sacrifice, would entitle the King to the Indra's throne.) appeared to him and said, "Why do you give yourself this trouble ? Perform the appointed sacrifice for obtaining a child before the temple of the God *Siva*, and you will have your wish granted." While the King was making this sacrifice, a female of three years old, covered with ornaments, was born from the flame of the sacrifice. The King took up the child, and gave it into the hands of his Queen *Kanjana-Malai*. On her applying the infant to her breast immediately milk for its nourishment first manifested itself. While bringing up the child it was found that she had three breasts, on which the foster-parents being afflicted, the voice of the god was

heard from heaven, bidding them give the child the same education as for a man, and adding, that when her appointed husband should come, then one of the breasts would disappear : when she was grown up they had her formally installed on the throne, and then *Malaya-Dhwajan* died.

Having performed, in becoming manner, the funeral rites for her foster parent, and worshipped in the temple, she afterwards ruled the kingdom in a proper manner.

V. MARRIAGE OF MINATCHI WITH SIVA BY THE NAME OF SUNDARESVARA.

When the above woman, *Tadathakai* (or Invincible,) was ruling, her foster-mother represented to her the propriety of marriage, to which she replied, that she would assemble an army and go to fight with neighbouring Kings, in order to discover among them her destined husband. Accordingly her minister, named *Sumathi*, assembled a very large army, with which she went and conquered all the neighbouring Kings. She next conquered *Indra*, and then proceeded to attack *Kailasa* (*the abode of Siva*) in front of which she was met by *Narada*, (the messenger of the God.) whom she forced to retreat. He went and reported the same to *Siva* who smiling a little, arose and went forth. As soon as he appeared, the before mentioned sign occurred, at which the amazon, being ashamed, dropped her weapons, and the minister said, " This is to be your husband." The god told her to return to *Madura*, where he dwelt, and on Monday he would come to marry her ; desiring all preparations to be made. All was arranged accordingly ; and the Gods, superior and inferior, came bringing presents. She was seated beside the god on the marriage —throne, when *Vishnu* joined their hands, and afterwards the marriage ceremony was performed, amidst the praises and adorations of the *rishis* and others present.

The God then had a new stone image made for the pagoda, as became a King ; and afterwards ruled over *Madura* by the name of *Sundara-Pandyan*.

VI. GOD'S DANCE IN THE SILVER HALL.

After the marriage, the Gods, rishis, and others who were assembled were about to be feasted, preparatory to which they all bathed in the *Pottamarai-tank*, (the tank of the Golden lotus) when certain of the *rishis* said, " Unless we see the God dance we will

not eat." The God replied, "How can you expect to see one dance, whose form is that of the seven superior and seven inferior worlds, and whose members are the places most famous for their shrines and temples? But, as this place is chief of all, since you wish it, you shall see me dance." Accordingly the God danced in silver temple, while the Gods, *rishis* and the numerous other attendents, joined the chorus and chanted his praises.

VII. THE INSATIABLE DWARF KUNDOTHARAN.

After the marriage feast was over, the Mayor of the Palace came and said to the goddess, "Out of the vast quantity of food which you have prepared scarcely one part out of a thousand has been consumed: what are we to do with the rest?" The goddess went to enquire of her husband, who said, "It is true, that being a queen, you have prepared so much food, but there are several of my retinue as yet unfed.' Whereupon calling a dwarf, named *Kundotharan*, he directed food to be given; saying, that when he should be satisfied, others would follow. He then put within him *Vadamugagni* (a great fire said to govern the sea). A large pit was dug to receive the various eatables. The dwarf was emaciated with hunger and fasting; and consumed mountains of prepared food so rapidly, that the eye could not follow him. All being gone, he consumed the unprepared materials for food, and still complained of hunger. On this the goddess enquired of her husband what was to be done, saying. "It is thus that you fulfil your character of the final destroyer of all things." At this the god smiled with complacency, only complaining that so many of his hungry followers were still left without food.

VIII. GANGA, AT THE COMMAND OF THE GOD, PRODUCED THE RIVER VAIGAI.

As the hunger of the dwarf was yet unappeased, the god commanded the *Earth* (a goddess) to supply him. Accordingly four holes or pits appeared, out of which food spontaneously arose; and the dwarf ate till his body was swollen. He then complained of thirst; and having drawn all the water contained in the wells and tanks, he still complained of thirst. On this the god commanded the goddess *Ganga* (in his hair) to supply water. She replied, "You once called me before, and I will come again if you only grant the privilege that whosoever bathes in my waters shall be purified from sin:" which being conceded, she brought a most plentiful supply of water in the shape of the river *Vaigai*,

and the dwarf took it all up very easily And now, both hunger and thirst being satisfied, he returned to his duty in the retinue of the god.

IX. THE GOD BROUGHT THE SEVEN SEAS TOGETHER INTO ONE PLACE.

Among the *rishis* who came to greet the god was *Gauthama*, who went to pay his respects to *Kanjana-malai*, queen dowager: she asked him which was the most excellent penance? He replied, "there were three: one consisting in silently contemplating the deity, one in repeating prayers, and one in going about and bathing in all the sacred rivers; of which three, the last was the most excellent: but that since it was attended with much trouble to visit all the rivers, and since all the rivers run into the sea, if she bathed in the sea, the effect would be the same." On this she announced to her adopted daughter her intention of bathing in the sea, and the daughter, unwilling to part with her foster-mother, told her own husband; who said, "To bathe in one sea is a trifle; I will bring all the seven seas together to one place, and she may bathe there." Accordingly, much to the astonishment of the people, the seven seas (of ghee, honey, milk, &c.) came rushing together into one tank, still retaining their respective colors, and appearing distinct, or unmingled.

X. RECALLING MALAYADHWAJA FROM THE DEAD, AND TRANSLATION OF KANJANA-MALAI.

On the banks of the said tank the god made a flower garden, and when there one day, said to his wife, "Why does not your foster-mother bathe?" On this being reported the elder lady enquired of learned men the most meritorious mode of bathing. They replied, "It must be either by taking hold of the hand of a husband, or of a child, or of a cow's tail." On this reply being given she became greatly afflicted, having neither husband, nor child. Her foster-daughter reported this grief to the god, who, by an act of volition, brought back *Malaya-dhwaja-Pandian* from the paradise of *Indra*, and the shade, on coming, presented his respects to the god. *Kanjana-malai* hearing of the arrival of her former husband, came adorned with jewels, and both bathed in the tank; after which they saw the god, and a heavenly chariot appeared in which both husband and wife were together carried above the worlds and the paradise of *Indra*, safe into the heaven of *Siva*.

XI. THE INCARNATION OF SUBRAMANYAN IN THE FORM OF UKRAMA--PANDIAN.

One day the aforesaid *Tadatha-kai* came to her husband, and said, " You have assembled the seven seas, and have procured the beatification of my reputed parents ; but now it occurs to me that it is not worthy after your reign that the *Pandian* race should become extinct through want of issue." The god, whose height and depth *Brahma* and *Vishnu* could not discover, reflecting that he had caused his wife (*Parvati*) to become incarnate in the person of *Thadatha-kai,* and had now himself reigned a long time as *Sunderesvarer*, considered it was not right to leave the *Pandian* race without offspring ; and by a simple volition he produced in due time the birth of his son *Subramanyan*, in the form of a child bearing the resemblance of *Siva* : which event occurred on Monday, in the *Tiruvathirai-nakshatram,* when the planet Jupiter was in the most fortunate station of a good house, (astrological term) ; while the four *vedas* were chanted, and musical instruments sounded, and the demi-gods showered down flowers. On hearing the news all kings and people came and made congratulations on the event, gave presents to the town, and, according to the *Vedas*, cast the child's nativity (horoscope) ; gave the child the name of *Ukrama-Pandian*, and the child was afterwards instructed in all suitable accomplishments by *Vihala-bagavan* (*Brihaspati*) the preceptor of the gods. When the son came to years of discretion, the father, hearing the fame of his great acquirements and excellent temper, told his ministers it was time to have him installed, or anointed as king, to which counsel they agreed, and were very joyful.

XII. THE GOD SUNDARESVARAR GETS HIS SON MARRIED, AND FURNISHES HIM WITH THREE WEAPONS.

The father besides gave orders to his ministers to procure his son a suitable wife of equal nobility ; and *Kantimathi*, the daughter of a king named *Soma-sekaran*, of the race of the Sun, who ruled in the town of *Manavur*, was selected. The same night the god appeared in vision to *Soma-sekaran*, and commanded him to give his daughter in marriage to the son of the king ruling in *Madura*. *Soma sekaran* the next day, astonished and delighted, set out for *Madura* with his daughter and a great retinue ; and was met on the road by the ministers of *Sundaresvarar* that were going towards *Manavur*, who d manded his daughter in marriage for the son of their king ; to which he glad agreed : and after coming to *Madura* the ceremony was performed with great splendor ; while

the *Sora* and *Sera* kings, gods, demi-gods, and innumerable others, were in attendance, with all usual accompaniments: and great presents, extensive dower, and largesses were bestowed. After the marriage ceremony the father gave the son, the spear, the *discus*, the ball; and said, "*Indran, Maha-meru,* and the sea, are your foes: with the spear, you shall overcome the sea; with the ball, you shall conquer *Maha meru*; and with the *discus*, subdue *Indran*. He then charged the ministers to take care of his son as the apple of their eye; and enjoined his son to follow the advice of his ministers, and to break no old custom. He then gave the new married pair his blessing; and mounting, with *Tadathakai,* an aerial car, while his attendants became changed into the form of the celestials of *Kailasa*, he ascended to his own paradise. The son ruled according to the law of *Manu* afterwards.

XIII. VARUNAN IS COMPELLED TO RETIRE BY THE CASTING OF THE SPEAR (OR JAVELIN).

Ukrama Pandian made a great sacrifice of ninety-six *aswamedha yagams*, at which *Indran* becoming jealous, since his rule was endangered, went to the king of the sea, *Varunan*, and asked him to destroy that country. Accordingly the sea suddenly came with great noise in the middle of the night to the gates of *Madura*, when the king, *Ukrama Pandian*, was awakened by *Siva*, in the guise of a religious ascetic, informing him of the circumstance, and attendant dangers; the king, being astonished and without presence of mind, was urged by the vision to lose no time, but employ the *vel*, as he had been directed; and accordingly he went and cast the spear (or javelin) at the sea, which immediately lost its force, and retired, because *Varunan* recognised the weapon of his superior. The king then went to the temple, adoring the god, promised that as far as the sea had come, so much land would be given to the temple: and thus he righteously governed) the kingdom.

XIV. UKRAMA-PANDIAN STRIKES OFF INDRAN'S CROWN.

While *Ukrama Pandian* reigned, it happened, by the evil influence of the nine planets, that there was no rain; and consequent by a great drought occurred in the *Pandian*, *Sora*, and *Sera* kingdoms. On which deficiency, these three kings went and consulted the sage *Agastyar*, residing on the great mountain called *Pothiya*, who told them of the evil influence of the planets, and advised them to go and worship *Sundaresrarar* on a Monday.

Accordingly, the three kings came to *Madura*, and performed the prescribed fasting and ceremonies on Monday in the temple, when, by the favor of *Siva*, they were carried to *Swarga logam* (the paradise of *Indran*). The *Sora* and *Sera* kings took their seats at his footstool and asking for rain, were favorably answered and dismissed. But the *Pandian* took his seat on the same level with *Indran*, and made no request. *Indran*, displeased with a semblance of favor, put round his neck a very heavy necklace collar, such as five men could not lift, thinking its weight would crush his uncivil guest ; but as the *Pandian* wore it without any emotion, *Indran* was astonished ; and dismissed him, only saying. "You shall be called the bearer of the necklace." On the *Pandian's* return, he found that in his country only there was no rain ; in consequence of which he went to *Mahameru*, and put some of the clouds round its summit in chains, and brought them to water his kingdom. *Indran* incensed at this violation of his proper power, declared war, and took the field at the head of large forces. There was much fighting on both sides, and many were slain, until *Ukrama Pandian* with his *discus* struck off *Indran's* crown. *Indran*, astonished, found he was not combating with a mere mortal, and sent ambassadors, promising to bestow rain. Ukarma would not believe him : in consequence Indran sent a man of the Vellala caste to become security for rain, (hence called காரைக்காத்தவெள்ளாளர், or waiters for rain). The king then released the clouds from confinement. Afterwards, by Indran's command, there was abundance of rain with consequent fertility : and Ukarama Pandian ruled the kingdom with justice and liberality.

XV. UKRAMA-PANDIAN STRUCK MOUNT MERU, AND THENCE OBTAINED WEALTH.

Ukrama Pandian was attentive to the instructions of Agastyar in the religious observance of Monday ; and by that means his wife, Kantimathi, brought him a son, whom he named Vira Pandian. At this time the country was distressed by drought, and the god, on being besought, appeared in a dream, and said, "Go to Maha meru, strike with the ball : there are riches inside ; take them, and make charitable donations, and rain will come." Rising in the morning, and going to pay his devotions to the god the king set out with a great retinue; thus leaving his own country and going to salute the Soren king : passing thence by Dundaga nada, the Telinga, Carnataca, and Tondaga countries ; crossing mountains and rivers ; passing Malava, Virada, and Motthiya countries ; going as far as Casi (Benares) ; crossing the Ganges, and a desert

untrodden by human foot-steps, which is inhabited by yalis, lions. &c., he arrived at Kumeri, which extends one thousand leagues (of ten miles each); passing by which, and also Barathi, eight times larger still, he arrived at the birth place of Parvati, (or mountain-born,) named Mount Imaut. Next crossing Kimpurada province as also Arri-varadum and the Nisithi mountains, and arriving at Ilavu-vritha country, surrounded by the river Jemba, he obtained a view of Maha-meru, which is the support of the earth, having one thousand and eight peaks, which is also the pillar of the gods, and which besides was once a bow in the hands of Siva. As that was a sacred land, he halted his retinue at a distance, made by himself a circuit of the mountain, and, standing on the South, addressed its king, saying "O Meru! surrounded by all planets, constellations, and demi-gods—O mountain king! attend!" Then, taking the ball in his hand, he struck the mountain with anger: the mountain reeled; the peaks trembled, and the king of the mountain, with one head and four umbrella-bearing arms, came forth ashamed; confessed a dereliction of attention and of duty for that one day from the service of Siva, and asked what was his business? The reply was, "Riches are wanted." All that he desired was given him by opening a mine; and the cleft was closed with his own royal seal. He brought the load of precious metals on elephants to Madura. And as he there gave largely to the Brahmins, the Saivas, the temples, &c., rain came down as formerly, so that the country was again fertile. He flourished forty thousand years of the gods; after which, crowning Vira-Pandian, and delivering to him the kingdom, Ukrama Pandian resumed the unchangeable form of Siva.

XVI. THE GOD EXPLAINED THE INNER MEANING OF THE VEDAS.

After the destruction of all things by the deluge, when the Vedas were produced by the (பிரணவம்) word of God, the *rishis* and Brahmins were embarrassed to know their meaning. Hence they applied to Harru-pakthi, (worshipper of Siva,) who directed them to go to Madura, and learn from Sundaresvarer. Accordingly, after coming thither and bathing in the golden-lotos tank, they were met by the god, who told them that to worship the self-existing lingam, (or stone image.) was the sum and substance of the Vedas. He then explained the issuing of the twenty-eight books of the Siva sect, from the centre mouth of Siva; and the Rig, Sama, Yajur, and Atharvana Vedas, from the other four mouths. Moreover, stating that the sense of the Vedas was difficult to be made out, and of no very great consequence, he told them the real secret was the duty of worshipping the lingam, a secret unknown

INTRODUCTION

TO

SIDDHANTA GNANA RATNAVALI.

" *Siddhanta*" means " true end," and the Saiva Philosophy is so called, because it establishes the true end, or the only truth. It is also called the " *Vedanta Siddhanta*" Philosophy, that is—to use the words of its most prominent modern champion—" the knower and embracer of the true end of the Vedas, viz., the true meaning that God is *Sivam* or Love." The acknowledged books of the system are the *Vedas* and *Agamas* or *Tantras*. The relative value of the *Vedas* and *Agamas* has been set forth as follows :—" The *Vedas* are general and given out for all, the *Agamas* are special and revealed for the benefit of the blessed and they contain the essential truths of the *Veda* and the *Vedanta*." The teaching of all holy books are condensed and systematised here.

The twelve *Sutras* which form the basis of the modern systematic exposition were taken from the *Rourava Agama*, and were translated into Tamil about 1200 A. D. by Meikanda Deva. The authoritative works " Sivagnana Bodham," " Sivagnana Siddhiar," and " Siva Prakasam," which are based directly upon the *Sutras* were all written between about 1200 to 1300 A.D.

The *Saiva Siddhanta* postulates three great entities, known as (1) *Pati*, (2) *Pasu*, (3) *Pasam*, respectively.—The Lord, The Soul, and the Bond or Matter, and on the correct unfolding of the signi-

* This was compiled in Tamil by Mr. S. Palvanna Mudaliar of Tinnevelly

ficance of these three words the whole system depends. The allegory likens the soul to a beast, bound by the rope, matter, which keeps it in bondage from its true master, Siva. These three entities are eternal, and eternally connected with each other. The doctrine that treats of these three entities is termed as Saiva Siddhanta Philosophy.

The present catechism is written in easy prose style with a view to be understood by young men and beginners as the works in existence are too difficult for them.

This work is divided into nine chapters. They are :—

1. On Pramana or Proof.
2. On Tatvas or component parts of body and soul.
3. Poduviyal or General.
4. On Pati or Lord God
5. On Pasu or Soul
6. On Pasa, bond or matter
7. On Sadana or mode of attaining an end or bliss
8. On Anubhava or experience
9. On Mukti or Moksha.

SIDDHANTA GNANA RATNAVALI.

FIRST LESSON.

Chapter I.

ON PROOF.

1 Q What is Pramana ?
A Proof or measure.

2 Q What is the instrument of proof ?
A Intelligence of the Soul.

3 Q How many kinds of Pramana are there ?
A Three kinds.

4 Q What are they ?
A 1. (Katchi pramanam) proof by perception.
2. (Anumanapramanam) proof by inference.
3. (Agamia pramanam) proof by Agamas or the word of God.

5 Q What is Katchi pramanam or proof by perception ?
A To know an object by our senses.
Example : Mountain, Earth, Sea are objects presented to our mind through our senses.

6 Q What is Anumana pramanam or proof by inference ?
A To infer an unknown thing by what we have seen.
Example : To infer that there is fire within a house by seeing the smoke coming out of a house.

7 Q What is Agamiapramana or proof by Agamas ?
A To know by the words of God revealed in our Sacred Vedas and Agamas.
Example :- To know that there is Mahameru, Hell, Heaven &c.

8. Q How can we measure the objects of the world ?
A By numbers, weighing, measuring rod.

9. Q What is Anuvayam ?
A Agreement.

10 Q What is Vethiregam ?

A Negation, or Difference.

11 Q How many kinds of katchi or perception are there ?

A They are of 8 kinds.

12 Q What are they ?

A Perception without difference, Perception with difference, perception with doubt, wrong Perception, Perception, by mind, Perception through external senses, perception by yoga or psychical practices, Perception by experience.

13 Q How many kinds of inference are there ?

A Two kinds.

14 Q What are they ?

A Subjective inference or Introspection and objective inference.

15 Q Vedas, how many ?

A Four.

16 Q What are they ?

A Rig Veda, Yajur Veda, Sama Veda, Atharva Veda.

Sub-Vedas : Ayur Veda (medicine), Thanur Veda (Archery), Ghandarva Veda and Artha Veda.

17 & 18. Q How many Siva Agamas are there ?

A 28. Viz.

1. Kamikam	10. Suppirabetham	19. Chandragnanam
2. Yogajam	11. Vijayam	20. Mukavimbam
3. Chinthiam	12. Nischuvasam	21. Purorjeetham
4. Karanam	13. Swayambuvam	22. Ilalitham
5. Achitham	14. Analam	23. Chittam
6. Theeptham	15. Veeram	24. Santhanam
7. Sookshumam	16. Rowravam	25. Saruvoktham
8. Sakaschiram	17. Magudam	26. Paramechuram
9. Anjuman	18. Vimalam	27. Kiranam
		28. Vathulam

19 Q Are there any more Agamas ?

A There are others such as Vama &c. They cannot be considered as Siva Agamas.

20 Q What is the difference between Vedas and Agamas ?

A Vedas are general Science but Agamas are special science relating to Saivism.

21 Q What is Vedanta ?

A They are the Upanishads that deal with the rational aspect of the V.das.

22 Q What is Siddhanta ?

A They are the rational or gnanamarga of the Agamas.

23 Q What does Siddhanta mean ?

A The true end. The ultimate goal.

24 & 25 Q How many Vedangams are there ?

A Six, viz Mantras, Vyakaranam (Grammar) Nikandu (Dictionary), Santhopichitham (Logic) Nirutham (commentary) and Sothidam (astrology).

26 Q Are there Siddhanta Sastras in Tamil ?

A Yes.

27 Q How many ?

A Fourteen.

28 Q Name them ?

A 1. Tiruvunthiar, 2. Tirukalitrupadiar, 3. Sivagnanabotham, 4. Sivagnana Siddhiar, 5. Irupahirupathu, 6. Unmaivilakkam, 7. Sivaprakasam, 8. Tiruvarutpayan, 9. Vinavenba, 10. Potripatrodai, 1 . Kodaikavi, 12. Nenchuviduthuthu, 13. Unmainerivilakam, 14. Sankarpanirakaranam.

29 Q Of these, which is the revealed original work ?

A Sivagnanabotham.

30 Q Which is the secondary work ?

A Sivagnanasiddhiar.

31 Q What are the allied works or works based on the above ?

A Sivaprakasam &c.

32 Q Who is the author of Sivagnanabotham ?

A Meikanda Devar of Tiruvennainallur, (The original text is from the Agama and hence revealed.)

33 Q Who is the author of Siddhiar and Irupairupathu ?

A Arulnandi Sivachariar of Tirutuvaiyar.

34 Q Who wrote Sivaprakasam ?
A Umapathi Sivachariar of Kotravankudi.
35 Q Who is the author of Tiruvunthiar ?
A Uyyavanthadevanayanar of Tiruviyalur.
36 Q Who wrote Tirukalitrupadiyar ?
A Uyyavanthadevanayanar of Tirukadavur.
37 Q Who is the author of Unmaivilakkam ?
A Manavasagamkadanthadevānayanar of Tiruvathigai.
38 Q How many of the Siddantha Sastras were written by Umapathi Sivachariar ?
A Sivaprakasam and seven other works.
39 Q Are there any other works besides these fourteen ?
A Yes. There are many others such as Tatvavilakkam, Thukalarubotham, Tatvaprakasam &c.

CHAPTER II.

ON TATVAS

(OR COMPONENT PARTS OF BODY AND SOUL).

40 Q What is Tatvam ?
A Real objects or an ever-existent entity.
41 Q How many kinds are there ?
A Atmatatvam, Vidyatatvam, Sivatatvam.
42 Q How many kinds of Atmatatvam are there ?
A Twenty-four, they are :—

1. Prithuvi (Earth)
2. Appu (Water)
3. Theyu (Fire)
4. Vayu (Air)
5. Akas (Ether)

Nos. 1—5 are five bhootas or elements.

6. Srottiram (Ear)
7. Tuvakku (Skin)
8. Satchu (Eyes)
9. Singuvai (Mouth)
10. Aakiranam (Nose)

Nos. 6—10 are five organs of Sense.

11. Sabdam (Sound)
12. Sparisam (Touch)
13. Rupa (Sight)
14. Rasa (Taste)
15. Gandam (Smell)

Nos. 11—15 are five senses or tanmatras.

16. Vakku (Mouth)
17. Padam (Foot)
18. Pani (Hand)
19, Payuru (Anus)
20. Upaththam (Genitals)

Nos. 16—20 are five organs of action or movement.

21. Manas (Mind)
22. Buddhi (Reason)
23. Ahankaram (Self-assertion)
24, Chittam (Thinking faculty)

Nos. 21—24 are four Andakaranas or internal senses.

43 Q How many are Vidyatatvam ?

A They are seven in number, viz.

1. Kalam (Time)
2. Niyati (Destiny-Law of Karma)
3. Kalai (Learning)
4. Viddhai (Knowledge)
5. Aragam (Desire)
6. Purudan (Egoism)
7. Maya (Non-ego, cosmic matter)

44 Q How many are Sivatatva ?

A Five, viz.

1. Suddha Viddhai (Pure knowledge-Ninmalagnana)
2. Eswaram (Pure action)
3. Sadakkiam (Eternal light and bliss)
4. Sakti (Divine Power)
5. Sivam (Love)

45 Q How many internal organs are there ?

A The above said thirty-six.

46 Q How many are the external organs ?

A Sixty, They are :—

1. Hair,
2. Bones
3. External skin
4. Blood vessels
5. Flesh

Nos. 1—5 are produced from Prithvi (Earth).

6. Fluid water
7. Blood
8. Semen
9. Marrow
10. Fat

Nos. 6—10 are produced from Appu (Water)

11. Hunger
12. Sleep
13. Fear
14. Cohabitation
15. Laziness

Nos. 11—15 are produced from Theyu (Fire)

16. Running
17. Walking
18. Standing
19. Staying
20. Lying

Nos. 16—20 are produced from Vayu (Air)

21. Kama or Sexual love
22. Krodha or anger
23. Lopa or avarice
24. Matha or pride
25. Macharya or envy

Nos. 21—25 are produced from Akas (ether)

26. Prana-inhaled and exhaled air
27. Apana-downward air or flatus
28. Udana-air going upwards from the foot to the head
29. Vyana-regulating air that circulates
30. Samana-gastric juice
31. Naga-causing coughing, sneezing &c,
32. Koorma-giving vitality to the eye
33. Krikara-causing laziness and yawnings.
34. Devadatta-cause of twinkling and laughing
35. Dhananjaya, vital air that fattens.

Nos. 26—35 are ten vital airs.

36. Idaikala, the canal which passes from the end of the spinal column to the head through the left nostril.
37. Pingala, ditto through the right nostil.
38. Sushumna, the canal which passes straight through the six centres, anus, private part. navel, heart, uvula, and forehead.
39. Kandhari, the canal dividing itself into 7 passages for 7 kinds of natham or sound being produced and located in the neck.
40. Atti }
41. Sikuvai } Optic nerves.
42. Alampudai }
43. Purusha } Occupy the ears.
44. Kuku, which connects the navel and the generic organ.
45. Sankini, which occupy the organs of generation.

Nos. 36—45 are dasanadis or blood-vessels.

46. Vachana, speech
47. Gamana, going
48 Dhana, giving
49. Visarga, discharge
50 Ananda, carnal pleasure.

Nos. 46—50 are five actions of Karmendriyas, or the organs of action.

51. Sookumai, sound in the navel
52. Pisanti, sound produced in the throat
53. Madyama, sound formed within the throat
54. Vikari, articulate sound from the tongue or mouth.

Nos. 51—54 are four articulate sounds.

55. Satva (goodness)
56. Rajas (wickedness)
57. Thamas (ignorance)

Nos. 56—57 three gunas or qualities.

58. Putra-Vedanai
59 Ulaga-vedanai
60. Artha vedanai

Nos. 58—60 these three are Ishanatirayam.

47 Q What is the total number of internal and external organs ?

A Ninety-six as above pointed out.

48 Q What is meant by 'adhwa ?

A Marga or path. They are of 6 kinds, viz.

1. Mantram
2. Padham
3. Varnam
4. Phuvanam
5. Tatvam
6. Kalai

49 Q What are the five-fold functions of God ?

A 1. Srishti (creation)

2. Sthithi (preservation)
3. Samhara (resolution)
4. Troubhava (obscuration)
5. Anugraha (blessing with Parasivagnana)

50 Q What are the three tenses ?

A Past, present and future.

51 A What are the three regions ?

A Lunar regions (Chandramandalam)
Solar region (Suryamandalam)
Fire region (Agnimandalam)

52 Q What are the three *avastas* or States of a Soul's existence ?

1. Kevala avasta (the State of the Soul in its original, unevolved and undeveloped state i.e. *thuriyathitha avasta*).

2. Sakala avasta comprising *Jagra avasta*—waking state, *Swapnaavasta*-dreaming state, *sushupti avasta*--state of dead sleep, *thuriyavasta avasta* state of the soul breathing in bodies in which conciousness is not yet developed.

3. Sutta avasta (the state of the Jivanmukta)

53 Q What are the five kalais ?

A 1. Nivirti kalai
2. Pratishta kalai
3. Vidya kalai
4. Santhi kalai
5. Santiatita kalai

54 Q What are the five *kosams* ?

A 1. Annamayakosam
2. Pranamayakosam
3. Manomayakosam
4. Gnanamayakosam
5. Anandamayakosam

55 Q What are the four kinds of births ? (தோற்றங்கள்)

A 1. Andasam-(born of eggs)

2. Swedasam-(born of perspiration)

3. Uppisam-(born of earth)

4. Sarayusam-(born of womb)

56 Q What are the 7 kinds of beings ? (பிறப்புக்கள்).

A 1. Angels

2. Men

3. Beasts

4. Birds

5. Fish living in water

6 Reptiles crawling in Earth

7. Immoveables.

57 Q Name the 3 persons

A 1. First person, as I, We,

2. Second person, as you

3. Third person, as he, she, it and they

58 Q What are the 6 sources ? (ஆதாரம்)

A 1. Moolatharam (anus)

2. Swathithanam (genitals)

3. Manipuragam (navel)

4 . Anakatham (heart)

5. Visatti

6. Agnnai (face)

Beyond these come, Purusha tatva (25) composed of Vidya (26), Ragam (27), Niyati (28), Time (29), Kala (30), which five are derived from Asuddha Maya (31). Beyond them come Suddha Vidya (32), Ishwaram (33), Sadakkiam (34), Bindu or Sakti (35) and Nadam or Siva (36); (Vide table at p 244 Vol I.)

All these proceed from Suddha Maya, the original Maya called kudilai or Kundalin Sakti, which is so highly spiritualized and fine and powerful as to be identified with the Chit-Sakti of the Lord Himself. As these evolve, they form different worlds and they have their resolution. Various Powers and Principalities preside directly over these different worlds; and the lowest world is our present one, proceeding from the gross Mulaprakriti, intended for the class of souls called Sakalar, who comprise from Brahma and other Gods to men and sentient beings in this earth. This world is called the Guna world, Mulaprakriti consisting of the three gunas, Satva, Rajas and Tamas, the worlds above being Nirguna. The Gods who preside over this world are the three Deities Brahma, Vishnu and Rudra, and they are Saguna, as also the various Souls of this world. No doubt these mighty Gods have highly perfected material bodies composed more of Pure Satva Guna than other elements. Still they have a material clothing just as any other man. But the Supreme God of this School is not *Saguna* but transcends guna, and hence called *Gunatitan* and *Nirguna*. The terms *Saguna* and *Nirguna* being translated personal and impersonal usually, have caused endless confusion. The meanings of the words Saguna and Nirguna are themselves interpreted variously by different Schools, and Christian writers are not all agreed about the meaning of the word *Personal*. We have however fixed the meaning of the words Saguna and Nirguna, as enveloped in matter and therefore limited, and as transcending matter, therefore, absolute and Limitless. We accept Emerson's definition of Personality, who says it signifies True Being, (Sat) both concrete and Spiritual. It alone is original Being. It is not limited. Personality is that universal element that pervades every human soul and which

Saguna and Nirguna.

Personal and Impersonal.

is at once its continent and fount of Being. Distinction from others and limitation by them results from individuality (Ahankara or Anava) not Personality (Sat). Personality pertains to the substance of the Soul and individuality to its form. Another Christian writer (Rev. J. Ivorach) points out that the absolute and unconditioned Being is Personal, is not a contradiction in terms, such as a round square, but that it will be true as when we say a white or Crimson Square. "When we speak of the absolute we speak of it as a predicate of Pure Being; we simply mean that absolute Personal Being is and must be self-conscious, rational and ethical; must answer to the idea of spirit. Why may not the absolute Being be self-conscious? To deny this to Him would be to deny to Him one of the perfections which even finite beings may have." St. Meikandan stated this truth long ago, in the following words.

"When the soul unites itself to God and feels His Arul, God covers it with His Supreme Bliss and becomes one with it. Will He not know with the soul what is understood by the soul itself?" (XI. 1-6.)

And our St- Tirumular states it in similar terms.

நானறிந்தன்றே யிருக்கின்ற றீசனை
வானறிந்தார் அறியாது மயங்கினர்
உளனறிந்துள்ளே உயிர்க்கின்ற வொண்சுடர்
தானறியான்பின்னை யாரறிவாரே.

"That day I knew my God, the same was not understood by the Devas. The Bright effulgence lighting the *inside of* my body and soul, it is said does not know. *Who else can know?*"

Sivagnana Yogi notes under Sutra 7, this supreme knowledge of God has to be distinguished from the limited and relative consciousness of the soul called சுட்டறிவு or objective consciousness. and when statements are made of God that he is not conscious, it is to be understood only as negativing this kind of சுட்டறிவு or objective consciousness, as nothing is objective to God.

God can therefore be Nirguna and Personal. And we can therefore appreciate Professor Max Muller's difficulty when he tries

to understand the God spoken of in the Svetasvatara, Deva in the passage quoted below, he says, is the nearest approach to our own idea of a Personal God, though without the background which Vedanta always retains for it, and that it seems at first contradictory the existence of a God, a Lord, a Creator, a Ruler, and at the same time, the evidence of a super-personal Brahman.

"He is the one God hidden in all beings, all pervading, sarva Bhutadi antaratma, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, *Nirguna*."

"He is the one Ruler of many who seem to act but really do not act." "He is the eternal among eternals, the thinker among thinkers, who though one fulfils the desires of many."

"The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines everything shines after him, by His light all this is lightened."

"He makes all, he knows all, the self-caused, the knower, the time of time, who assumes qualities and knows everything, the Master of Nature and Man, the Lord of the three *Gunas*, the cause of the bondage, the existence and the liberation of the World." (VI. 2. to 16).

In another place III, 15 and 16 &c, the gender changes frequently passing from the masculine to the neuter. Of course some try to interpret that the seer in one half of the verse contemplated the Impersonal Nirguna Brahman and in the other half the Saguna Brahman, Isa or Iswara or Siva. This will be ridiculous. Dr. Thibaut had pointed out that the author of the Vedanta Sutras does not contemplate the distinction of a Saguna and Nirguna God, not that any such distinction did not exist at the time; but if the author spoke of God, it was of the Highest One, and not at one time of the Higher God (in Sutra,) and of the lower God (in the 2nd Sutra). If he spoke of God as the creator &c of this world, it was only of the Highest God and not of a Saguna God. Hence it has to be noted in connection with the *Pati* postulated by the 1st Sutra of Sivagnanabhoda, He is not one with the Trinity but one above them and the commentator quotes various verses from the

Devaram and Tiruvachakam, in which God is spoken of as மூவர் கோன், Lord of the Trinity, and who became the three, and where people who mistake Him for One of the Trinity are admonished in strong terms. We have treated of this at length in our article on 'some aspects of the Godhead' in Vol. II of the Siddhanta Deepika. We have also pointed out that the Siddhanti addresses God as He She, and It, in all the forms of speech available to him, and that God is neither Male nor female nor neuter, "பெண், ஆண் அலியெனும் பெற்றியனே போற்றி." Praise be to the Lord who assumes the nature of male, female and neuter."

பெண்ணாகி யாணாய் அலியாய்ப் பிறங்கொளிசேர்
விண்ணாகி மண்ணாகி இத்தனையும் வேறாகி.

" Was Male, Female, and neuter,
Was Heaven with gleaming lights and Earth
And was none of these,—Tiruvachakam.

God is accordingly addressed as Siva, Sivah and Sivam, Sankara, Sankari, and Sankaram, Deva, Devi and Devam, without any change of Personality in the consciousness of the devotee.

Sivagnana Yogi refers to the sloka 13 in Appaya Dikshita's Sivatatva viveka and the commentary thereon in which the God's nature as Gunatita is fully described.

In the second Sutra, the topics discussed are the relation of God to the world, the question of the evolution and resolution of the world and how it is brought about. As in the previous Sutra it was mentioned that God created the world &c, the questions arise as to how He links himself to the world, whence the world is created and by what power, and how and why souls are born and reborn. In connection with these questions, the nature of 'advaita,' the nature of Karma and Maya Malas, and the nature of God's Chit and Sakti are discussed by the commentator. In regard to the first question, we have not got the full commentary of Sivagnana Yogi, but reference made to his views on this question as they are set out in his commentary of the sixth Sutra.

The text postulates that God is one with the souls, (Abheta) and different from the souls (Betha) and one-and-different (Betha-betha) "அவையே தானேயாய்." Of course it is felt at once that this postulate contains a contradiction and a puzzle. But is there no means of getting rid of this contradiction, and getting a clearer understanding of the subject. The usual similes given by the various Schools, are such as gold and ornament பொன்பணிபோலபேதம் and light and darkness (இருள்ஒளிபோலபேதம்) &c, and it will be seen at once no reconciliation is possible with these Betha and Abetha Schools. But St. Meikandan rejects these similes and gives others instead, in which a reconciliation is possible. His similes are body and mind (உடல் உயிர்போல் அபேதம்) (including the simile of vowel and consonant), the sun or light and the eye கண் அருக்கன் போல் பேதம், the soul or mind and the eye (கண்ணொளியின் ஆன்மபோதம்போல பேதாபேதம்). In all these instances, though a difference in substance may be felt, an identity is also perceived. These objects cannot be separated, one is not the other, and yet one could not exist or act without the other. The union here is not like that of any union or relation that we know of two material objects in the world, but is that of two substances in different planes like mind and body and yet coming into union and oneness. And we know how Dr. Bain got puzzled over this unique union, and felt the contradiction that existed on the conjunction of matter the extended, and mind the unextended and complained that there was not even a single analogy to illustrate this union. And we refer our readers to our article on 'vowels and consonants' or Mind and Body in Vol. II. p. 13.

It was the merit of St. Meikandan to fully illustrate and illuminate the subject for the first time, and the greatest distinction of his philosophy consists in the peculiar view of *advaitam* postulated by him, differing from all the views of the different schools, and yet harmonising them all, so as to make it an universal system of philosophy. We strictly follow the Vedic Texts "Ekam-evadvitiyam Brahma," "Ekameva Rudranadhvitiyaya tasteh," and say God is one and only one without a second, but not so as to deny the existence of other substances besides God in relation, but just

as we can say there is only the letter A, and no other letters like consonants. We have stated how this view was nothing new, in a sense, but this philosophy should have existed from the very beginning of the Tamil language when they named vowels and consonants as உயிர் உடல், or உயிர் மெய், meaning mind and body.

Advaitam.

As the commentator points out, the word was taken by all the Schools as implying the negation of two things taking the இன்மை and மறுதலைபொருள் of the negative prefix, and it was St. Meikandan who brings out the அன்மைப்பொருள், ncn-difference that existed between two distinct things. The question did not arise as to the existence of substances and as to how many of them; but they arose in connection with the Mahavakya texts, 'Aham Brahmasmi,' "Tatvamasi" "Vignanam Brahman" which are postulates regarding the individual soul or self and God, in the first and second and third persons, I am god, Thou art God. He is God." And says the commentator.

மற்றென்னையோ அத்துவிதமென்னும் சொற்குப்பொருளெனிற் சித்தாந்த சைவருரைக்குமாறு காட்டுதும், 'அது நீயாகின்றாய்,' எ-ம், அது நானாகின்றேன்,' எ-ம், 'அதுவிது வாகின்றது,' எ-ம், மூவிடம்பற்றி நிகழும் தத்துவமசி முதலிய மகாவாக்கியங்களைக்கேட்டவழி அது வென்பது ஒருபொருள், நீயென்பது ஒருபொருளாகலின், ஒருபொருள் மற்றொருபொருளாமாறி யாங்ஙனம் என்றும் ஐய நீக்குதற்கு எழுந்ததாகலின் அதுவிதுவாதற்கேதுவாய், அவ்விரண்டிற்குமுளதாகிய சம்பந்த விசேடமுணர்த்துதலே யத்துவிதமென்னும் சொற்குப்பொருளென்றுணர்ந்துகொள்க

"If you ask what then is the meaning of the word *Advaitam* I will show how Saivā Siddhantis explain it. On hearing the great texts called Mahavakya 'Tatvamasi, &c, which are used in the three persons, we see that these sentences speak of 'That, as one substance and 'Thou' as another, and enquire, how one can become the other, the answer is given to remove this doubt, by stating *how one can be the other and what relation subsists between these two,* and the word *Advaitam* is used to express this peculiar relation."

The word does not mean one or non-existence of two or more, but is used to express the peculiar relation that exists between two distinct things and which can become one and we had long ago called attention to this meaning in our very first work, and before

we had any chance of seeing this luminous exposition of Sivagnana Yogi, and we observed, Vide Sivagnanabotham p. 17.

"Though in all these cases, an identity is perceived, a difference in substance is also felt. It is this *relation* which could not be easily postulated in words, but which may perhaps be conceived, and which is seen as two (Dvaitam) and at the same time as not two (Advaitam); it is this relation which is called *Advaitam*, 'a unity in duality,' and the philosophy which postulates it the "Advaita philosophy."

Of all the mass of Vedic and theosophic literature that has come into existence during the last 2 or 3 decades, there are none that equal the writings of Professor Kunte for real insight into the nature of Hindu Philosophy, and critical acumen. And his summary added at the end of the first pada of the first adhyaya of His translation of the Brahma Sutras is a most beautiful and original one. Wonderful as it may seem, both Sivagnana Yogi and Kunte exactly propound the sam questions and give the same answer. He shows how there are texts in the Upanishads which support the dualistic and monistic view, and the mainstay of the monists are the *Maha* Vakya texts and these texts are the great stumbling block in the path of dualists, and he shows that their interpretation cannot bear an examination, because the texts evidently do not admit of it, and all that they say is simply beside the mark.

"What is to be done? There are doubtless a few texts in the Veda which support the Pantheistic views. Most however support the Theistic principles. But so long as Pantheistic texts are not explained, the proposition that the Vedas do not teach Pantheism cannot be accepted. Again, the adjustment and interpretation of these proposed by the Theists cannot be accepted because of their being farfetched and forced. But we do not see how the few Pantheistic texts come in the way of Theism because we believe that though they be interpreted as the Pantheists d., yet they support Theism. How can this be?" And he proceeds to show how this can only be understood in the light of Yoga. After instancing the various forms of Bhakti, (Chariya and Kriya), he says, "But there is a special feature of such adoration—a feature not included in any of these. It is the ecstatic condition of the spirit, a condition which can neither be explained nor understood without an illustration. Let the reader realize the love a mother has for her child. A mother or her child sometimes experiences a state of mind, an indescribable state. That which either of them expresses can alone convey an idea of their feelings when they are in the ecstatic condition. The mother directly addresses the child thus, 'Oh my piece of gold, Oh, my soul, Oh my life, can I eat you up" "தின்பன் கடிப்பன திருத்துவன் தரிசேனா." Under these circumstances, the mother forgets that her body is different from that of her child, which experiences the same feeling. Such an *identity* is the form of the ecstatic condition of the mind. This is a special feature of adoration. This sort of *ecstatic identity* the *Yogis feel*. Hence in the Veda and in the upanishads, the Pantheistic doctrine of the identity of the human spirit and the Supreme Spirit, *if enunciated is enunciated in this way*. Again the Brahma Sutra of Badarayana does not inculcate it." And he explains further below. "The characteristic feature of the Indian Vedanta is its recognition of spirit power, as it is explained in the Yoga Sutras which systematically lay down the following propositions. That the Supreme Spirit, or God

is *related* to the human Spirit, that the human spirit has very great *potential powers* and that of certain methods of living be adopted, it can *call out its powers* and become *actualy able to know the past and the future*, and that the spirit disenthralled from the flesh is ultimately *absorbed in one sense* into the Supreme Spirit. The Yoga system is properly the back bone of the Vedanta."

And we had pointed out in another place, Vol. II, page 199, that the Yoga *pada* is not merely the back bone of Vedanta, but it is Vedanta itself.

It is not well understood that the word upanishad really means the same thing as 'Yoga'. Yoga means the Sadana required for bringing the Soul and God in Union; and the Upanishad is also the teaching of the Sadana whereby man comes nearer and nearer to God, by destroying the bonds that bind him. The root meaning (upa-near, ni-quite, sad-to perish) is hit off to a nicety in the famous line in Tiruvachakam. "The House of God," 7th verse, சென்று சென்று அணுவாய்த் தேய்ந்துதேய்ந்து ஒன்றாம்," "*nearer* and *nearer* to Thee I drew, *wearing away* atom by atom, Till *I was one with Thee*." And in the passage we quote below (chandog 1-1-10) and in several others, the word Upanishad is used as a synonym for Yoga. And this derivation really explains the scope of an Upanishad, a misunderstanding of which has led to no end of confusion. The Siddhanti takes the upanishad as the text-book of the Yoga Pada or School."

The higher stage or Pada being the Gnanapada, the words, Upanishad, Vedanta, Yoga, Saha-Marga or Sohamarga or Hamsa Marga are all synonymous; and as Vedanta strictly means, Yoga, the words, Vedanta and Siddanta are contrasted, Siddhanta meaning the Gnana marga or Pada, though it embraces all the remaining padas, Chariya, Kriya, and Yoga. The practice involved in the Mahavakya texts is this Soham Bavana, or Sivoham Bavana, and when this practice is matured, the soul stands in complete allegiance to the Supreme one, renouncing all idea of self and self action, then can the soul say "I am all the world," யானேயுலகென்பனின்று —Sivagnanabotham 2 1-4) "In me everything originated, in me everything established, in me everything merges. That secondless-Brhman am I" (Kaival up. 21.)

As Professor Kunte speaks of *the potential power of man* by calling out which, he can become one with God, Sivagnana Yogi, dwells at great length, and too frequently on this special characteristic or power of man whereby man can be said to become God; and this power is the power of the soul *to become that to which it is united*, அதுவதுவாதல், in the language of St. Meikandan, சார்ந்ததன் வண்ணமாதல் in the language of St. Arul Nandi Sivacharya, and யாதொன்றுபற்றின் அதன்பியல்பாய் நிற்றல in the language of St. Thayumanavar and this power is likened to that of the crystal or Mirror.

Says Professor Henry Drummond :—

" *All men are mirrors.*—That is the first law on which this formula (of sanctification or corruption) is based. One of the aptest description of a human being is that he is a mirror."

This illustration is to be originally found in the Upanishads and Gita.

" As a metal disk (mirror) tarnished by dust shines bright again after it has been cleansed, so is the one incarnate person satisfied and freed from grief after he has seen the real nature of himself." " And when by the real nature of himself, he sees as by a lamp, the real nature of the Brahman, then having known the unborn eternal God who transcends all tatvas, he is freed from all pasa." (Svetas up. ii. 14, 15)

" From meditating (abhidyanath) on Him, from joining (yojanath) Him, from becoming (tatvabhavat) one with him, there is further cessation of all maya in the end." (Svetas up. i. 10.)

" As a flame is enveloped by smoke, *as a mirror by dust*, as an embryo is wrapped by the womb, so this (soul) is enveloped by it (desire)." Gita: iii. 38.

And St. Meikandan has this stanza (viii. 3. a.)

பன்னிறமேகாட்டும் பளிங்கேபோ லிந்திரியத்
தன்னிறமே காட்டும் தகை நினைந்து—பன்னிறத்துப்
பொய்ப்புலனை வேறுணர்ந்து பொய்பொய்யா மெய்கண்டான்
மெய்ப்பொருட்டுத் தைவமாம் வேறு.

" The soul, who after reflecting that the knowledge derived from the senses is only material, *like the colours reflected on a mirror* and that these colour-like sensations are different from itself, and after perceiving next false knowledge as false, understands the Truth will become the servant of God, who is different from such Asat."

The principle of this receives its exposition in the Sankhya and in the Yoga Sutras, by means of this illustration of mirror and colours.

" Though it (soul) be unassociated, still there is a tingeing (reflectionally) through non-discrimination, for there is not a real tinge in that which is unassociated (with tincture or anything else), still there is, as it were, a tinge ; hence the tinge is treated as simply a reflection, by those who discriminate the tinge from the soul which it delusively seems to belong to.

" As is the case with the Hibiscus and the crystal there is not a tinge, but a fancy that there is such." Sankhya aphorism. vi. 27, 28. Garbe's translation.

In the words of Professor Max Muller, this is how the subject is treated in the Yoga Sutras.

" Now if we ask what is the result of all this, we are told in Sutra 41, that a man who has put an end to all the motions and emotions of his mind, obtains with regard to all objects of his senses conformation grounded on them, or steadiness and consubstantiation, the idea being that the mind is modified or changed by the objects perceived (அது அதுவாதல்) (I. 41.) As a crystal when placed near a red flower, becomes really red to our eyes, in the same way the mind is tinged by the objects perceived." (Six Systems. p. 453).

This principle of mind identifying itself with the objects perceived, is stated in the following passages of the Upanishad also.

" Now a man is like this or that, according as he acts and according as he behaves and so will he be. A man of good acts will become good, a man of bad acts bad. He becomes pure by pure deeds, bad by bad deeds.

" As is his desire, so is his will ; and as is his will, so his deed. Whatever deeds he does, that he will reap."

" To whatever object man's own mind is attached, to that he goes strenuously with his deed.

" He who desires the Atman, being Brahman, he goes to Brahman-That atma is indeed Brahman." (Brihadar, IV. iv. 5 & 6).

The familiar statement of it in Sanscrit is '*yat Bhavam tat Bhavati*' and the following passage occurs in the Mahabharata

(Santi Parva. ccc. 32) yadrisaisannivasate, yadrisamschopa sevateh, yadrigachechcha bhavitam tadric bhavati Purushah. "A person becomes like those with whom he dwells and like those whom he reverences, and like to what he wishes to be."

Herbert Spencer calls this union as one of absolute identity. And this is almost the language used by St. Meikandan, 'அது அது ஆதல்.'

As the Upanishad writers, Sankhyans, and Yogins, and Siddhantis state this principle and base on it their scheme of Salvation, so does also Professor Henry Drummond in his remarkable address entitled "The Changed Life," based on the text from St. Paul.

"We, all, with unveiled face, reflecting, as a mirror, the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord Spirit."

He paraphrases the sentence as follows, "We all reflecting as a mirror the character of Christ are transformed into the same image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until by slow degrees the perfect image is attained. Here the solution of the problem of sanctification is compressed into a sentence, reflect the character of Christ, and you will become like Christ," or as we will say, reflect the image of God in yourself, and you will become God like, or God.

But how is the poor character to be made better and better, or the reflecting image clearer and clearer? It is by cleansing the mirror (soul) freer and freer from dirt, and bringing it more and more in line with the effulgent light, that this can be effected, and when the mirror is absolutely perfect and nearest, the light shines brightest, and so overpowers the mirror, that the mirror is lost to view, and the glory and Light of the Lord is felt. For, observes the learned Professor truly, "What you are conscious of is the 'glory of the Lord.' And what the world is conscious of, if the result be a true one, is also the glory of the Lord. In looking at a mirror, one does not see the mirror or think of it, but only of

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what it reflects. For a mirror never calls attention to itself—except when there are flaws in it." These flaws are the colours of the Siddhanti who compares them to the maya or body. In union with the body, it is the body alone that is cognised, and not the mirror-like soul. In union wish God, the Glory and Light alone is perceived and not the mirror like soul either ! and the Professor declares, " All men are mirrors—that is the first law on which this formula (of sanctification or corruption) is based. One of the aptest descriptions of a human being is that he is a mirror," and we must beg our readers to go through the whole pamphlet to note how beautifully he draws out this parallel.

He notes the second principle which governs this process, namely, the law of assimilation or identification. " This law of assimilation is the second, and by far the most impressive truth which underlies the formula of santification—the truth that men are not only mirrors, but that these mirrors, so far from being mere reflectors of the fleeting things they see, transfer into their own inmost substance and hold in permanent preservation the things that they reflect. No one can know how the soul can hold these things. No one knows how the miracle is done. No phenomenon in nature, no process in chemistry, no chapter in Necromancy can even help us to begin to understand this amazing operation. For think of it, the past is not only focussed there in a man's soul, it is there. How could it be reflected from there if it were not there ? All things he has ever seen, known, felt believed of the surrounding world, are now within him, have become part of him, in part are him—he *has been changed into their image.*"

The Professor instances from Darwin, how in the working out of this principle of association and assimilation or identity in the human and animal evolution, persons ever associated with pigs get piggy faces, and with horses horsey faces. In the case of a husband and wife when they have been perfectly loving, it has been found to effect a complete assimilation of their features. Such is the power of the human mind, both a demerit, and a merit ; it can lower itself to the very depths of the brute, or it can rise to

the very height of Godhood. This law is spoken of in our text books as the law of ' Garuda thyanam.' The writer of the book " Spiritual Law in the natural world' (Purdy Publishing Co., Chicago) observes that, "all who have made a study of the cause of all things have become so *at one with it,* as to have causing power, for it is an invariable rule, that *we become like what we study or are closely associated with.* We become so like people, with whom we live constantly that often the expression of face and sound of voice grow similar, and even the features grow alike. Sometimes a child will look more like its nurse than its *mother.*" And the whole book is an exposition of this principle, and it holds out as a Sadana for spiritual elevation, that a man should firmly believe that there is no world, no untruth, no sin, no sickness, no death and he is a child of God, that there is only His Truth, Power, Love and Presence in this universe and nothing but this, that he is not material but spiritual and he is the reflection of God, the image and likeness of God, and then he can truly conquer sickness and death, and become truly the Son of God. This is exactly the Sohambavana or Sivohambavana. And the following verse of St. Arulnanthi Sivacharya sums up the whole teaching.

கண்டவிவை யல்லேனானென்ற கன்றுகாணாக்
　　கழிபரமு நானல்லேனெனக் கருதிக்கசிந்த
தொண்டினொடு முளத்தவன் தன்தன்றானின்ற கலப்பாலே
　　சோகமெனப் பாவிக்கத் தோன்றுவன் வேறின்றி
விண்டகலு மலங்களெல்லாங் கருடதியானத்தின்
　　விடமொழியுமதுபோல விமலதையுமடையும்
பண்டைமறைகளுமது நானானேனென்று
　　பாவிக்கச் சொல்லுவதிப் பாவகத்தைக் காணே.

(ix. 7).

" Say ' I am not the world,' and separate from it. Say also ' I am not the unknowable supreme one.' Then unite with Him indissolubly by loving Him in all humility, and practice soham (' I am He'). Then will He appear to you as your self. Your mala will all cease, just as the poison is removed by *garudathyana,* and

you will become pure. So it is, the old Vedas teach us *to practise this mantra 'Aham Brahmasmi,' 'I am He.'* "

As this right knowledge of difference and non-difference of ourselves with God and the "universe" is essential for our Salvation, Srikanta discusses these questions in his Bashya on the Sutras II, i. 21 to 23. and we quote the whole of these passages and he quotes and beautifully reconciles the numerous betha srutis with the Mahavakya texts.

The Sutrakara raises and refutes an objection to the foregoing theory :—

(*Jiva*) *being mentioned* (*to be one with*) *the other, there follows an incongruity such as neglecting what is good.* (*II. i. 21*).

(*Objection*) :—Because in the words "That thou art," and "This A'tman is Brahman," Jiva, the effect, is mentioned as one with Brahman, the cause, it has been shown that they are not distinct from each other. In that case it would follow that the all-knowing and all-pervading Paramesvara undoes the universe for His own good and creates it for His own evil. Then it may be asked, how is it that Isvara, who is all-knowing and of unfailing will, and who knows that the pain of jiva who is no other than Himself is His own pain, engages in the creation of the universe, which as leading to samsara is an evil, and does not abstain from creation for His own good. Accordingly once it is proved that Jiva and Paramesvara are one, there follows this incongruity, that Paramesvara, though all-knowing, is guilty of a want of sense in so far as He abstains from what is good to himself and engages in what conduces to His own evil. Wherefore it does not stand to reason that Jiva and Isvara, the cause and the effect, are one.

(*Answer*) :—In reply we say as follows :

But (*the Cause is*) *superior, because of the mention of a distinction.* (*II. i. 22*).

Though the cause and the effect are one, the Cause is declared in the S'ruti to be superior to the effect, to the sentient and insentient universe, in such passages as the following :

"Superior to the universe is Rudra the Mighty Sage."

So a distinction is also made between Jiva and Parames'vara in the following passages:

"But he who controls both, knowledge and ignorance, is another."

"The one God rules the perishable (Pradhana) and Atman."

"Thinking that Atman is different from the Mover (the Lord)."

"Two birds, inseparable friends, cling to the same tree."

"Two Brahmans ought to be known, the superior and the inferior."

"There are two, one knowing, the other not-knowing; both unborn; one strong, the other weak."

"He is the eternal among eternals, the sentient among the sentient."

"Having entered within, He is the Ruler of the creatures."

"Know then Prakriti is Maya, and the great Lord the Mayin."

"From that the Mayin sends forth all this; in that the other is bound up through that Maya."

"When he sees the other, the Lord, contended...then his grief passes away."

"He is the master of nature and of man, the lord of the three qualities."

"Of these creatures (pasus), the Pasupati is the Lord."

Wherefore quite superior to the universe is Brahman, otherwise called Siva.

(*Objection*) :—By establishing non-duality in II. i. 15, and duality in II. i. 22, you have only proved duality-and-nonduality of Brahman and the universe.

(*Answer*) :—No; we do not establish that sort of Visishtadvaita which takes the form of duality-and-nonduality. We are not the advocates of an absolute distinction between Brahman and the universe as between a pot and a cloth, because of its opposi-

tion to the sruti declaring that they are not quite distinct from each other. Neither are we the advocates of an absolute identity as of the mother-o'-pearl and silver, one of them being illusory; for, it is opposed to the sruti which points to a difference in the inherent attributes of Brahman and the universe. Nor do we hold to duality-and-nonduality, which is opposed to the nature of things. On the other hand, we maintain that the unity of the conditioned Brahman—as the cause and the effect—is like that of the body and the embodied, or like that of the substance and its attribute. By unity of Brahman and the universe, we mean their inseparability like that of clay and the pot as cause and effect, or like that of the substance and its attribute. A pot, indeed, is not seen apart from clay, nor is the blue-lotus seen apart from the colour blue. Similarly, apart from Brahman, no potentiality of the universe can exist; nor is Brahman ever known apart from His potentiality of the universe just as fire is not seen apart from its heat. Whatever is not known apart from something else, the former must ever be conditioned by the latter, and this latter is naturally one with the former,

Wherefore Brahman who is in no way separable from the universe is said to be one with the other. And there is a natural distinction between the two; so that the supreme Brahman is ever higher than the universe. As to their distinction as the cause and the effect, it has been already explained in II. i. 9. Wherefore this theory is quite unopposed to the Srutis declaring distinction as well as non-distinction.

And as in the case of stone etc; it is incongruous, (II, i, 23.)

(*Objection*):—Under all conditions, Jiva and I's'vara are one, because of the s'rutis declaring non-duality.

(*Answer*):—No, because of an incongruity. Jiva and Is'vara cannot be identical, because, like the insentient stone, timber, grass, etc., the jiva also is, on account of ignorance etc, said to belong to quite a distinct class from the Is'vara who is possessed of such attributes as omniscience. Therefore Is'vara is a distinct

123 & 124. Anywhere in the world, none can be seen to equal Him, much less to be superior to Him. His great Sakti is called, in the Sruti, by the names of Swabhavaki (Natural), Gnana, Bala and Kriya. By these Saktis this world is made. There is no Pathi for Him, no characteristic marks and overlord.

125. He is the cause of all causes, and is Himself their Supreme Governor. He has no generator, and from nowhere is He generated.

126. Similarly there are no Mala, Maya and other things in Him, which are the hetus (reasons) for birth (Janma). He the one is hid in all and is everywhere enveloped.

127. He is the Antaratma (Inner-Being) of Sarvabhootas (entire existent things). He is called the Superintendent of Righteousness. He resides in all creatures. He is the Witness. He is pure consciousness and is Nirguna.

128. He is the One controller of many inert and dependent Atmas. He, as one transforms one seed into many, according as occasion requires.

129. Those Mumukshus who discern Him as resting in their own Atmas, to them alone is vouchsafed eternal happiness and to none else.

130. This Lord is the Nitya of all Nityas and is chetana of all chetanas. He, the one, Himself having no desires, fulfils the desires of the Many.

131. Him attainable by Sankhya and Yoga—Him the ultimate cause—knowing Him as the Pathi of the World, the Pasu is freed from all pasas.

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130. God is Nitya and souls too are Nityas. God is chetana and souls too are chetanas. But God is the Nitya of these Nityas, and chetana of these chetanas. The souls though Nityas, have to pass through so many bodies and though they are chetanas, their chetanas undergo so many changes in their Jagra, Swapna, Sushupthi, Thuriyam and Atheethaavasthas, Kevala, Sakala and Suddha states. Before the Lord, the souls may be thought to possess no chetanam as our Acharya says: அவனுக்கிவன் அசித்தாமே.

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132. He is the maker and discerner of the world. He is self-existent. He is consciousness. He is the producer of time. He is the Lord of Pradhana (matter as explained by the Sankhya) and Kshetragna (soul.) He is the master of gunas and is the deliverer from Pasa.

133. He in the former time, produced Brahma and Himself inculcated to him the Vedas. I propitiate that Siva by knowing whom and by the grace of whose Intellect, I desire to leave this Samsara by becoming a Mumukshu.

134. Him, Nishkala (void of parts) Nishkriya (void of action), Santa (peaceful), Niravadya (blameless), niranjana (stainless), Him, the Supreme bridge of Immortality—as is the fire after consuming the wood.

135. When men are able to roll the Sky as if it were a skin, then there will be an end of misery without knowing Siva.

136 to 140. Oh Maharishis "By the might of Tapas and the grace of the Lord, this sin destroying and meritorious knowledge, fit for the Atyasramis, the most secret in the Vedantas, given out in former kalpas, was attained by me from the mouth of Brahma by the prominence of my good fortune. This most supreme knowledge should not be taught to persons that possess no peace at their hearts—nor should it be inculcated to an undutiful son, and never to a disobedient disciple. These Arthas (meanings) when imparted to a high-souled person will shine with full radiance, when he has intense love to God and love to his guru as is to God.

(141) Then, in brief, listen to me, Siva is beyond Prakrithi and Purusha. He produces everything at the time of creation and takes them back at the time of destruction. Om.

Thus ends the 4th chapter in the 1st part of the Vayusamhita.

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135. All the upabrahmmanas are unanimous in reading the word "Siva" and none has the word "Deva" Haradatta and Appaya Deekshita read only "Siva." Will not this suffice to determine the correct reading?

CHAPTER V.

1. The Rishis :—" All things originate in time and all things decay in time. There is nothing anywhere that is not dependant on time.

2. Existing wherein (time), this universe, the region of the ever-recurring round of Samsara, revolves, like a wheel, bearing on it the stamp of Sarga (evolution) and Samhara (involution).

3. Whose bounds, Brahma, Vishnu, Rudra and similarly all Devas and Asuras are powerless to overstep.

4. Which wears out all creatures apportioning itself into the Past, the Present, and the Future, and exists at its will and pleasure as a Dreadful Suzerain Lord.

5. Who is this venerable Time? Is he subject to any one? How can one be above his control? Tell me this, Oh far-seeing Lord.

6. Vayu says :—This one denoted by the name Time, which is a personification of the component parts kalah, kahshta, Nimisha etc., is the grand splendour of Mahesvara.

7. This, insurmountable by all mobile and immobile things, is of the form of God's command—a power guiding the Universe.

8. His minutest power (amsamsa mayisakti) proceeding out of Him, has imbedded in this time even as are (the rays of) fire in an iron (ball).

9. The universe is therefore under the sway of Time, but time is not under the universe. This Time is under the control of Siva but Siva is not under the control of time.

10. Since the irresistible Tejas of God (Sarva) is established in time--therefore the great boundary of time is incapable of being transgressed.

11. Who can overstep Time by the keenness of his intellect? None can get over the effect of Time.

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6. The next chapter defines Kalah, Kahshta, Nimisha and others, "Thejo Mahesvaram Param" is the text in the original.

7. Niyogaroopam Isasya" is the text in ths original.

8. Here the author very carefully avoids confounding time and Sakthi Time is Jada while Sakthi is chit'.

12. He that rules the entire world by subjugating it to his power (literally under one umbrella)—He too cannot step beyond time even as is the ocean cannot pass the bounds of its shore.

13. Those who subdue the world by the suppression of their senses—even they cannot subdue time, but time subdues them all.

14. Doctors in medicine conversant in the lore of the healing arts, and skilful in the preparation of elixirs reputed as possessing the virtue of prolonging life to an indefinite period, they too cannot escape death. For Time is inconquerable.

15. A man, because of his possessing wealth, beauty, conduct, power and all other things, *thinks* one, and Time *does* another with a strong (hand).

16. Isvara unites and disunites all beings with things desirable and detestable with un-thought of upheavals and pitfalls.

17. When one man is afflicted with misery, *then* another man is blessed with happiness. Oh, wonderful is this incomprehensible Time!

18. He who is a (blooming) youth becomes (a decrepit) old man. He who is strong becomes weak. He who is rolling on wealth becomes penniless. Strange is the perverseness of time!

19. Neither high-birth, nor conduct, nor might nor learning can avail for accomplishing a thing if time be hindrance (i.e. be not favourable).

20. On them who are waited upon (by attendants) with enchanting strains of vocal and instrumental Music—and on them who are helpless and are depending on others for their very sustenance eating the food of others, Time acts alike.

21. Life-invigorating-elixirs and well-prepared-medicines become fruitless if not administered in Time. They themselves when offered in Time at once produce the desired effect.

22. None dies except in Time, nor one is born except in Time, neither one matures except in Time. No one attains pleasure or pain except in Time and nothing indeed takes place except in Time.

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12. This refers to external (physical and brutal) force

13. This refers to internal (mental and subtle) force.

15. Time anticipates the desires of men.

16. Here time is eulogised as Isvara, by way of personification.

23. In Time the cool breeze wafts—In Time rain reaches reservoirs. In Time are crops raised, and in Time lives the living world.

24. Thus he who truly comprehends the true nature of Time transcends Time and discerns the Lord who is above Time.

25. Him who has neither Time, nor bandha (bondage) nor mukthi (liberation), who is neither Purusha, nor Prakrithi nor

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25. There is perhaps a little bit of exaggeration in this description of Time. The function of time, as is well described in the Chinthya Agama, is simply to help the Soul to bring about the Malaparipaka—(fruition of the Soul's inherent Mala) in the threefold divisions of past, present and future. "Bhootho Bhavya Bhavishyatcha tridha roopo Bhaveth Punaha Malanam Paripakartham Kahlatatvasya Sambhavaha" The Siddhanta saravali describes the function of time thus: "(Kahlo Bhootha Bhavath Vibhavi Vikrutho Jathaha—Purathresithussakthaya kshiprachiradi Boddhru kalanath Pumsaha kshipathyadithaha." "Time divided into the past, present and future, seizes on the knowing Soul and influenced by Isa's Sakthi, fructifies the Souls inherent Mala. Indeed Time (Kahla) is so called because it seizes on all "Kalanath sarva boothanam sakahlaha Parikirthithaha" and being a grand reckoner it is termed kahla. "Kahlaha kalayatham Aham." Srikrishna in his Sivoham-posture proclaims "Kahlosmi Lokakshaya krith pravruddho Lokan Samaharthum iha pravruthaha" "I am here Time for the purpose of destroying the world." This seizure, as we have said, is for the purpose of the Soul's Malaparipaka. One aspect of Time, which we call death, is but a sleep akin to our daily sushupthi, and is denoted by the names pralaya, laya kshaya, mrithi and samhruthi, Dhwamsa, Bhangah etc. It is a relief from the necessary burden of Deha, Indriya and Karanas—a temporary rest serving the double purpose of repose for the already wearied soul and a renewal and gathering in of fresh vigour and strength for the morrow's work. Our Acharyas endorse the very same opinion. "Samharascha Jivanam Samsara Vyapara Khinnanam sushupthivath Visranthi Hethuthaya Na Nairghrunyapadakah (Srikanta). "Niranthara Duhkamaya Samsara chirathara parivruthi Sranthanam Jivanam kanchit kalam Vikshepa Vigama Samullasadatmanandanubhavena Visranthim Sampadayithu kamaha Rudraha" (Appaya Dikshita.)

"அழிப்பிளைப்பாற்றல்"
அழிப்பேயவனுக்கும் இச்சை (ஒழிவிலொடுக்கம்)
கண்டனவல்லவென்றே கழித்திடு மிறுதிக்கண்ணே
கொண்டது பரமானந்தக்கோலம்—தாயுமானவர்.

Indeed all Agamas assert this. Mrigendra—"Bhavinam Visramayeivam Mayayascha Parassivaha. Akalayya Swadruk Sakthya Swapam Sristyei pravarthathe."

Christian theology has invested death with gloom and horror thus divorcing it from its state as a normal condition in evolution picturing it as final, hopeless and penal, presenting it as the outcome of the wrath of an irritated Deity, the punishment for sin as well as the bar to all reformation, the entrance to a judgment irrevocable and eternal. If there be no evolution or gradual mitigation in Hell, existence there would serve no useful purpose for each individual lost and it does not stand to reason to suppose that they would be maintained in existence to endure an aimless useless misery for eternity, unproductive of

the world—To that wonderful formed Siva, the Paramesvara,—to Him is this obeisance.

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any good. Nor does the belief in a Purgatory, as the Romish Church would have us believe, explain it, there being hell existence for many even after that. Death is but one of the many aspects of evolution, an outcome of God's Love and the Agamas do assert that death is but an institute of Love. As men of physical science, we see and know that there has been, and is, evolution in this world and in the starry spheres which on all sides surround us. Should we then, contrary to all analogy, reason and justice, hold that evolution is partial and truncated so far as spiritual realm alone is concerned. Indeed all evolution is for the perfection of soul—not for dead and inanimate matter. We who believe in a Mind in the Universe and a Soul within the sum of things' cannot hold otherwise. Nor is evolution a relentless ever-grinding wheel. "Some far-off Divine element to which the whole creation moves." So sings the poet. The whole is an outcome of Divine Love. 'இமைப்பொழுதும் உபகாரமல்லால் ஒன்றையியக்கா நிர்க்குணக்கடலா யிருந்த ஒன்றை" says Thayumanavar. Deaths' true name is therefore 'onward'. "What hurts it us here if planets arise and die? What need we care for the shrinking sun, the sqandered energy, the omen of Moon's frozen peace? If man's soul grows, it matters no more how many solar systems she wears out than how many coats. "Vasamsijeerna-niyatha Vihaya Anyani gruhnathi Naroparani" as the Gita says. Nevertheless to correspond with this expansion without us, there must be an expansion within. And what is birth and death if not the preparation, and befitting of the soul for that far-off espousal—an esposal of which earth's brief encounter with some spirit, quickly dear, may be the pecursory Omen.

> "நாணகெட்ட வாபாடி, சிவமானவாபாடி" (Thiruvachakam)
> "அன்னையையும் அத்தனையுமன்றே நீத்தாள்
> அகன்றாள கலிடத்தாராசாரத்தைத் தன்னைமறந்தாள்
> தன்னாமங்கெட்டாள் தலைப்பட்டாணங்கை
> தலைவன்றாளே." (Apparswamigal.)

Death may not perhaps be an unmixed joy, as life itself is not; but that need not blind us to its own intrinsic merit as a helping factor. Time affects all except the Panchakrithya kartha. There is no exception to this rule. The next chapter explains this vividly. It cannot affect Kahla-kahla. For in Siva there is no Mala, no Maya and no Karma. Na Sivasyanavo bandhaha karmo Mayeya Eva Va. In former ages there flourished in India a certain set of thinkers known as Kahla Vadis. They considered Time as God. The Swetasvatara refers to them as "Kahlam thathanye Parimuhyamanaha" "People are deluded into the belief that time is God," and defines God as "Jna Kahla kahlo Guni Sarvavidyaha" "Sentient possessor of attributes Kahla Kahla" and describes Him as presiding over it and other intermediate causes. "Kahlatma-yuktham Adhithishtathi Ekaha"——There is a reproduction of their theory in the very 1st chapter of the Mahabharata.

"Kahla moolam idam sarvam Bhavabhavow Sukha Sukhou. Kahlassrujathi Bhoothani Kahlassamharatheprajaha. Samharantham prajaha kahlam kahla samayathe punaha, Kahlo Vikruthe Bhavan Sarvanlokam Subhasuban. Kahlaha, samkshipathe sarvaha Praja visrujathe Punaha. Kahlassuptheshu Jagarthi Kahlohi Durathi kramaha" etc. All this has its root in Time. Time creates being and time destroys. Time pacifies all. Time disposes everything good and bad and all world. Time is always awake when all are in sleep. Time is indeed untransgressable."

Thus ends the 5th chapter in the first part of Vayu Samhita in Sivapurana.

CHAPTER VI.

The Rishis ask.—(1) By what unit is the measurement of life-time devised. What again is the furthermost limit of time whose form is number."

2. Vayu says: Here they say that the measure called Nimisha is the primary mode of calculating life-time. Santhi Atheethakala is the limit of this time which is formed of number.

3. The striking of the lashes of the eye (i. e. twinkling) is called Nimisha. Fifteen of such Nimishas is called Kahshta

4. Thirty Kahstahs make one kalah. Thirty Kalahs make one Muhoortha. Thirty Muhoorthas form one 'day and night' (Ahorathra).

5. By means of thirty such "days and night" is formed a Masa of two pakshas—called krishnapaksha and Suklapaksha which form a night and day respectively for the Pitris.

6. Six such months form one Ayana and a Varsha contains two Ayanas. By the unit of measurement of time resorted to in this world, this is called a year (abda or Varsha) for men.

7. It is the opinion of the Sastras that this (year) forms a 'day and night' of the Devas, the Dakshinayanam forming the night and the Utharayanam forming the day.

8. Just as is the case for men, thirty such days and nights form a month for the Gods (Devas). A year too for the Devas is formed of twelve such months.

9. Three hundred and sixty human years form one single year for the Devas.

10. The computation of Yugas are made by the measurement of the Devas' duration. Poets know of four yugas in Bharath varsha.

11. The first is called krita, then comes Treta and then follow the Dwapara and Kaliyugas.

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9. Ten years for the Devas form one year for the Saptarishis and ten years of the Saptarishis form one year for Dhruva (Vide Linga-purana.)

12. Four thousand (Deva) years form a Kritha Yuga; Four hundred years form its sandhya; a similar four hundred forming the Sandhyamsa.

13. The years of the other three yugas are formed by subtracting a thousand years from the years of their previous yugas respectively, a hundred years being subtracted for the Sandhyas and their amsas from the Sandhyas and their amsas respectively of the previous yugas.

14 Thus a chathuryuga contains in all twelve thousand years. A thousand such chathuryugas form a Kalpa.

15. Seventy one chathuryugas form one Manvanthara. In one Kalpa the revolutions of 14 Manus are completed.

16. In this natural order Kalpas and manvantaras with hundreds and thousands of prajas have come and gone.

17. A detailed account of them is not possible to give passing beyond the reach of thought and number.

18. A Kalpa is a day-time for Brahma, born of Avyaktha. A thousand such Kalpas form a year for Brahma.

19. Eight thousand such Varshas is a Yugam for Brahma, Eight thousand Yugas is a Savana for the lotus-born Brahma.

20. Nine thousand such Savanas elapsing away, there comes the death of the great Brahma.

21. In a day of his, fourteen Indras pass away. Four hundred and twenty Indras succumb in his month.

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12. Thus Kritha contain in all 4800 years.

13. The Treta contains 3000 years and each of its Sandhya and Sandhyamsa contains 300 years in all 3600 years. The Dwapara contains 2000 years and each of its Sandhya and Amsa contains 200 years (2400 years in all) The Kaliyuga contains 1000 years and each of its Sandhya and Amsa contains 100 years. (1200 years in all).

15. 994 chathuryugas form the duration of 14 Manus and in a Kalpa, consisting of 1000 chathuryugas 14 manus die. The 14 manus are respectively, Swayambu Swarochisha, Uthama, Thamasa, Raivatha, Chakshusha Vaivasvatha, Soorya Savarni Daksha savarni, Brahma savarni. Dharma savarni, Rudra savarni, Rouchya (Deiva savarni), and Bhowthya (Indra Savarni)

21. The 14 Indras are:—Hari, Vipaschit, Susanthi, Sipi, Vibhu alias Vasu or Ravi, Manojava, Purandara or Ojasvi, Mahabali, Adbutha, Santhi, Vrisha, Rithadhama, Divaspathi, and Sudha:

22. In a year of his pass away five thousand and forty Indras. In his life-time decay five lacs and forty thousand Indras.

23. This Brahma succumbs in a day of Vishnu. Vishnu dies in a day of Rudra. Rudra passes away in a day of Mahesvara and Mahesvara falls in a day of Sadasiva.

24 to 26. Similarly Sadasiva too passes away in the Lord Siva's Day. Then Kalatma reigns at the command of Siva. Oh Dwijas, that duration of time in which Srishti takes place, is called Paramesvara Ahas (Day). A similar duration in which Laya takes place is called Paramesa-Rathri (night).

27. That which is called Srishti is called day and Pralaya is called night. To Him there is neither day nor night. One should bear this in mind.

28 to 29. This usage of night and day as applied to Siva is only a secondary application (upachara and not mukhya) only adopted in the language of the world for its own benefit. All Prajas, Prajapathies, Moorthies, Suras and Asuras, Indriyas, Indriyarthas (objects of sense), the five Mahabhoothas, the thanmathras, the Bhoothadi, Bhuddhi, their presiding deities all these exist in this day of Paramesa and all of them cease to exist in the Night. At the end of this night there again is the projection of the universe.

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24 to 26. Sadasiva is the presiding deity of Santhi atheetha kalah chakra and with this ends Time, as stated in the 1st verse.

28 and 29. Vide verses 17 to 19 in chapter 8 of the Bhagavad-gita, where also similar ideas of night and day occur.

"Sahasrayuga paryantham Aharyath Brahmano Viduhu. Rathrim yugasahasrahntham. The Ahorathra Vido janaha. Avyakthath Vyakthayassarvaha Prabhavanthyaharagame, Rathryagame Praleeyanthe Thathraiva vyaktha samgnike. Bhoothagramaha Sa evayam Bhoothva Bhoothva Praleeyathe, Rathryagame Avasaha Partha Prabhavanthyaharagame." They say that a thousand yugas forms a day for Brahma and a similar duration is a Night for him. In the beginning of day all are made manifest from the Avyaktha and in the beginning of night all are absorbed in that same Avyaktha etc.

30. Obeisance to that Great Sankara who is the Presiding Lord of the World and whose Sakthi cannot be transgressed by the power of Karma and Kahla, and to whom this all is subject.

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30. In the Vidyesvara Samhita (17th chapter) we learn that the Kahla-chakra stands above the region of the Panchakarthas, Brahma, Vishnu, Rudra, Mahesvara and Sadasiva. This kahla or kahlatma is said to ride over a buffalo which is defined thus :

"Mahisham Dharmam Asthaya sarvam kahlena yunjathi. Asathyascha Asuchischaiva Himsachaiva Nirgrunah. Asathyadi chathushpadaha sarvam saha kamaroopadhruk, Nahsthikya Lakshmeer Dussango Veda bahya Dwanis-sada krodha sanghaha krishna varno Maha mahisha vesha van."

Riding over a buffalo, he causes all things to be overtaken by time. The four feet of this buffalo are Asathya (untruth) Asuchi (unclean-ness), Himsa (inflicting of pain) Nirghruna (mercilessness). The whole figure is the personification of Desire (kamaroopa). It has the charm of Athiesm (Nasthikya). Its contact is with "Iniquity." Its sound is that of the out-cast Books expelled from the Society of the Vedas. It has a companion in "Anger". Its color is Black. Worshippers of Siva devoted to the cardinal virtues of Truth etc, transcend this wheel of Time (said to ride over such a buffalo)." Adharma mahisha roodam kahla chakram Tharanthithe Sathyadi Dharma yuktha ye siva pooja paraschaye." Here a Vrishabha (bull) is presented. It is said to stand before the abode of Siva. Here is a description of that Vrishabha.

"Thadoordhvam Vrishabha Dharmaha Brahmacharya swaroopa Dhruk. Sathyadipadayukthasthu Sivalokagrathaha Sthithaha kshama Srungaha sama srothro Veda Dwani Vibhooshithaha. Ahsthikya chakshuhu Nisvasaguru buddhi manah Vrishaha. Tham kriya Vrishabham Dharmam Kahlatheetho adhithish-tathi." Above that is a bull which is Dharma, which has the body of Brahma-charya. Its four feet are Sathya (Truth), Suchi (Purity,) Ahimsa (non-infliction of pain) and Anirghruna (Mercy); such a bull stands before the abode of Siva. Its horns are kshama (Forbearance or Patience.) Its ears are Sama (tranquillity of mind or peace) It has the sweet tone of the Veda dhwani. Its eyes are Asthikya (Theism or Belief-in-God). Its breath is Guru aud its mind is Right Discernment (Aparoksha gnana). The Lord who eternally transcends Time (Kahlathitha) presides over this bull of Dharma." Like the Vayu Samhita it also says that the life-time of Brahma is a day of Vishnu, the life-time of this Vishnu is a day of Rudra and so on. Above the range of the Moorthies, Brahma, Vishnu, Rudra, Mahesa and Sadasiva, there is neither day nor night neither birth nor death. "Brahma Vishnu Mahesanam Swaswayurdinamuch-yathe. Tadoordhvam Na dinam Na rathrihi Na janma Maranadikam" Such a Lord is Siva associated with parasakthi. "Parasakthya samayukthaha thath reiva paramesvaraha. Srishtisthithischa Samharaha Thirobavopyanugraha, Panchakrithya Pravinosou Satchidananda Vigrahaha." He is the doer of the Panchakrithyas.

Compare this with the dhyana sloka of Vrishabha in the Sivagamas. "Vrisho Vrishakrithihi Trayaksho Sivaikagatha mahnasaha Sakshath Dharma Svaroopamcha suddha spatika nirmalaha Adharabhootho Vijneyaha Theekshna srungi Mahabalaha" Vrisha is of the form of a Bull possessing three eyes, ever devoted to Siva. An impersonation of Dharma, spotlessly white as the crystal —a substratum of all, possessing sharp horns and mighty in strength."

Cf. The popular story of the overthrow of yama said to ride over a buffalo by Siva riding over a bull for the purpose of saving His devotee Markandeya.

The next chapter treats about the creation (Srishti) which was spoken of as the Day in the last 3 verses of this chapter.

Thus ends the 6th chapter in the 1st part of the Vayu Samhita in Siva-purana.

CHAPTER VII.

1. Rishis ask :—How does that Paramesvara play by creating and destroying (literally by arranging and removing) this entire universe by means of His Agna Sakthi ?

2. What is it that is primarily produced ? By what is this all extended (spread). By what big-bellied one is this again devoured ?

3. Vayu says :—"Sakthi transcending the Santhi-Atheetha pada was first produced. Thence Maya and thence Avyaktha were produced in their order, from the mighty Siva associated with Sakthi."

4. From this (Kundalini) Sakthi arose Santhiatheetha pada. Thence Santhi-pada. Thence arose Vidyapada. Thence Prathishta pada arose.

5. From the Pratishtā pada arose Nivrutha pada. Thus is told, in brief, the Srishti influenced by Isvara.

6. This (Srishti) is the unrolling in the natural gradation from high to low of these (Kalahs) and the Samhara is the rolling in of them in the reverse order from low to high.

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1. The entire panchakrithya is a play for the Lord. Vide Brahma Sutra "Lokavaththu Leela Kaivalyam" (IInd Adhyaya 1st pada 9th Adhikarana 33rd Sutra.)

3. By sakthi non-sentient Parigrahasakthi Kundalini, known by the several names of Bindu, Kundalini, Suddha Maya, Parah, Paravagisvari, Kutila or Pranava or Omkara, is meant, as distinct from the Swabhaviki Chit Sakthi, a Dharma of the Lord Himself, known by the names Adi, Icha, Gnana and Kriyah. Vide the Swetasvatara Mantra "Parashsya Sakthir Vividhaiva Srooyathe Swabhaviki Gnana Bala Kriyacha." Kundaline Maya and Avyaktha are the three sources respectively of the 5 sivatatvas, the 6 other vidyatatvas and the 24 Atmatatvas.

6. Srikanta yogi, the learned commentator, thus describes it "Sakthimathas sivasya samkochavastha Pralayaha vikasavastha srishtirithi." The unrolling of Siva's Sakthi is srishti and the rolling in is Pralaya.

7. From this (Sakthi) the 5 padas (Santhi Atheetha etc.) are evolved. These cover the whole range of creation, since with these 5 Kalahs the entire universe is pervaded. That which is called Avyakta is presided by Atma.

8. It is also approved that it creates tatvas from Mahat to Visesha (Prakrithi to Prithvi). But the act of creation here does not belong to Avyaktha or the Atma (soul), for

9. Prakrithi is non-sentient and Purusha is Agna (not being ommiscient), and Pradhana and Paramanus and other things are all non-sentient.

10. We know that, as a matter of fact, none but persons possessing discrimination is capable of action. This world expects (requires) a Kartha (a creator) as it is Karya (an effect—a necessary result of a cause) and a (harmonious) whole of parts (as the body is).

11. Therefore an Omnipotent, Omniscient and Free Agent, having no beginning and end and one in whom there are all perfections,—Mahadeva and Mahesvara alone is the Kartha (creator) of this world.

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7. Hence Atma is called Pancha vimsa the 25th Principle as presiding over the 24 Atma tatvas. The 24 lowest tatvas alone are cognized by the soul. They alone as Sthoola tatvas stand, as it were, before his eye, that is in the 2nd and 3rd persons as things capable of demonstration, being in the form of Deha, Indriya, Karanas, Bhuvanas and Bhogas and Annamayadi 5 Koshas. The other tatvas are not so. The vidya tatvas are subtle tatvas associated with it, (antharanga) for devoloping the soul's Icha, Gnana and Kriya bound by Mala. The subtler tatvas 5 in number bring about a union of the 7 vidya tatvas with the soul. The 5 tatvas are above the soul, the 7 tatvas are along with the soul and the 24 tatvas are beneath the soul. Thus the soul cognises the 24 tatvas, they alone being within the grasp of the Icha, Gnana and Kriya functions of the soul. The 24 are called Bhogya kunda, the 7 are called Bhokthru kanda and the 5 are called the Prerakanda. Hence the Pasu Sastras (sciences the highest principle postulated wherein is reducible to the condition of Pasu) treat of the 24 lower tatvas and its cognizer the soul. The sankhya, the yoga, the Mimamsa, the Pancharatra and the Mayavada Schools all recognize these grosser 24 tatvas alone. Of course the other 12 tatvas are as clearly stated in the Sruthies and their Upabrahmanas as the lower 24 tatvas. The Saiva, the Linga, the Koorma, the Brahmanda purana and Devibhagavata, and sages like Kalidasa and others mention them in as clear a manner as possible, and the innumerable temples are clear maps drawn in richest colors to depict such tatvas.

12 to 13. The Parinama (transformation) of the Pradhana and the pravrithi (volitional engagement or propensity or application) of the Purusha-all these take plāce at the command of this Sathya Vratha. Thus this *unfailing conclusion* rests in the minds of the *truly* great man. A man of *little learning* does not resort to this sort of argument.

14. Within the duration that this creation is started and then its dissolution is effected, a hundred years of Brahmā elapse.

15. The life-time of Brahma, born of Avyaktha, is termed Param. A moiety of that duration is called Parardha.

16 to 17. At the close of two parardhas, when pralaya sets in Avyaktha, absorbing within itself all its products (the Vikrithis) rest in Atma.

18 to 20. When the Avyaktha, with all its Vikrithis, thus rests in Atma, both Pradhana and Purusha appear in their own colors (without the one being influenced by the other). Thamas and Satva gunas attain a state of equilibrium, without the one preponderating over the other and both becoming thus intertwined with each other (literally becoming the whoof and warp of the one fabric of Prakrithi). In such a state of equality when Thamas is no more *known* as Thamas and Satva as Satva, and not a trace of air, water

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13. Sathya Vratha as applied to the Supreme Being means One whose Law or Design can never be altered. Swalpa chethana means a fool, a man of little learning or a man who has learned to argue a little. "A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion" Bacon.

15. A parardha contains 100,000,000,000,000,000 years.

17 to 20. (Compare) the Mandukya upanishad "Adrushtam Avyavaharyam Agrahyam Alakshanam Achinthyam *A*vyapadesyam Aikatmya prathyayasaram Prapanchopasamam santham sivam Advaitam chathurtham Manyanthe sa Atma sa vijneyaha" and "Yada thamas than nadiva narathri nasannachasat siva eva kevalaha, Tadaksharam Thath saviturvarenyam prajnacha Thasmath paasrutha purani (swetasvatara). "Na asath asith no sad asith na aharahsith narathrirahsith Thada andha thama asith (Rig Veda.)

They think of the unseen, unspoken of, ungrasped, undefinable, unthought of, culminating in the unity of atma the resort of all world peaceful of Siva, non-dual, the 4th principle. He is the atma. He is to be known" When there was neither day nor night neither sath nor asath, then there was only one Siva from Him sprouted pragna" No sath, no asath, No day, no night. Everything was in utter darkness."

(and other bhoothas as well) can be guessed, everything is indistinguishable. (Na prajnayatha). When the whole world is thus indistinguishable (Aprjnathe jagathyasmin) i.e., becomes unknown, then there was only One Mahesvara (roaming about) in that limitless expanse of Night.

21. At the dawn of this night, Mahesvara in conjunction with Maya, enters both pradhana and prakrithi and agitates them. Then by the command of the Lord as before Srishti (creation) takes place from Avyaktha, which is the source and end of all Bhoothas.

22. Obeisance to the Lord who is different from all worlds—He in whose sakthi's minutest particle the entire everything is imbedded. Him whom the cognisers of Adhvas know as the Lord of all Adhvas.

Asith idam Thamo Bhootham Aprajnatham Alakshanam Apratharkyam Anirdes yam prasuptham iva sarvathaha" Manusmrithi.

Mahapralayakahlethu Ethadasith Thamomayam prasupthamivachatharkyam aprajnatham alakshanam" (Mathsya purana.)

Isvarauschethanaha kartha purushaha karanam sivaha, Vishnurbrahma sasee suryo sakro Devascha Sanvayaha srujyathe grasyathe chaiva Thamobhootham idam yada Aprajnatham jagath sarvam Tada Hi Eko Mahesvaraha." (Santhi parva.)

When Vishnu Brahma, Sun, Moon, Stars, etc, are engulfed in darkness, and are not traceable along with the world then there was one Mahesvara.

21. "Dhatha yatha poorvam Akalpayath" The Lord creates again as before 'So says the Sruthi. The Revered Asvalayana in the beginning of his Dharma Sastra begins with "Adow idam Abhooth Sarvam" and explains that Lord Siva presides over the extreme Thamas (Darkness Maya) and that this Maya creates everything being agitated by Siva. "Sacha Samkshobitha Sakthihi Sivena Paribrumhitah" and then in detail describes the creation of Mahat, Ahamkara inorganic substances and Brahma etc sentient souls, Says he in the 7th chapter, Sisrukshureka Evagre Samasinas Sivaswayam, Dhrushtva guna mayim Mayam sookshmaroopam Apakaroth Thayahthadathmakam Vishnum Srushtva palam Divoukasam." Desirous of creating the world, only one Siva was, He glanced at Maya with the inherent Gunas. He formed a subtle form out of it. By means of this maya He created Vishnu protector of the Devas,—Vishnu who is himself of the form of Maya" The breaker of this dark night is Siva as the Swetasvatara clearly asserts it. "Prajnacha Thasmath Prasrutha Purani" Knowledge or Intelligence (light) sprang from Siva. Sri Krishna in the Gita says "Thamevachadyhm Purusham Prapadye yathaha pravruthehi Prasruthah Purani" I adore that Primœval Lord from whom this ancient creation proceeds."

22. This verse is quoted by our Srikanta Yogi in his Bhashya on the Vedanta Sutras.

The latter portion of the verse runs thus in the original. "Adhvanam Adhvapathim Adhvavidovadanthi, Thasmai namaha Sakalaloka Vilakshanaya." This is a mantra of the Rig Veda with which each manavaka (student) is made to pray to the spiritual Guardian at the time of upanayana. The mantra, itself reads thus: Adhvanam Adhvapathe Sreshtasyadvanahapahram Asiya" and the upanishads too have "So Advanoha param apnothi Thad Vishnoha Paramam Padam."

In the slokas 9 to 13 it is asserted that the world is a product of God. The sloka itself runs thus "Ithi iyam Sasvathi Nishta Satham manasi Varthathe Nachainam pakshamahsrithya Varthathe Swalpachethanaha". It can be satisfactorily proved that the tendency of the humanity of all ages and climes has been to know God from His Works. The belief in a Designer, in an architect has been so universal as to almost amount to a Proof an intuitional reality. So thought the ancient Egyptian, the Chaldean, the Assyrian, the Hebrew, the ancient Aztec, the Chinese and so taught Plato and Aristotle, Confucius and Zoroaster, Jesus and Mahommed. 'A mansion presupposes an architect, a painting an artist, a statue a sculptor.' We need not say that the Vedas, the oldest and truest of religious records on the face of the earth, reiterates this in most emphatic language. In this connection we request our readers to go through the 10th Mandala of the Rig Veda and we are tempted to quote below some passages from the Yajur Veda and it will be for impartial men to say whether they are not inclined to endorse every word of that Veteran Philologist and oriental scholar—the late Prof. Max Muller who in one of his lastest works says "Indeed we find many hymns in the Vedas which bring home to our mind the conviction that Monotheism is their fundamental doctrine."

1 Isanam Asya Jagathaha, Suvardrusam Twam Havamahi. We adore Thee, the Isana (Ruler) of this world, the seer of Heaven.

2. Dhatha dadathu Rayim Isano Jagathaha pathihi. May the Isana, the Lord of the world, grant us.

3. Bhoopathaye swaha, Bhuvanapathaye, Bhoothanam pathaye swaha. Oblation to the Lord of the world, to the Lord of the universe and to the Lord of all Beings.

4. Naha Isanaha jagathaha pathi.........Ise Dhatha idam Visvam Bhuvanam Jajana, "Isana, the Lord of the world, the Lord produced this entire universe.

TIRUVANMIYUR ..

5. Bhuvanasya pathe yasya the upatigrahaha sarma yacha. Oh Lord of the universe, bestow us bliss. Thy Mansions are above.

6. Idam divyam nabhaha Divyasya naha Dehi Isanaha. Oh Lord Isana, Ruler of this wonderful firmament, grant us Heaven.

Bhoothasya jathaha Pathireka Asith, sa Dadhara Prithivim. One pathi for all beings. He produced this earth.

8. Yaha pranatho Nimishatho Mahitva Ekaha Raja Jagatho Babhoova One Lord, who from his breath and twinkling produced this all, is the Lord. (This shows that the Lord produces everything without an effort on His part.)

9. Ya Ise Asya Dwipada chathushpadaha kasmai Devaya Havisha Vidhema, He who rules this iour legged and two legged beings. To Him is this oblation.

10. Ya Athmada Balada yasya Visve upasathe Prasisham yasya Devaha. He who is the giver of life and strength. Him whom all world seek and propitiate.

11 Yasya chaya Amrutham yasya Mruthyuhu, Kasmai Devaya Havisha Vidhema Oblation to Him whose shadow is Immortality under whose control is mrithyu.

12. Yasya ime Himavanthaha Mahithva yasya Samudram Rasaya Saha Ahuhu "He whose glory the Himalayas and the oceans proclaim" so say the wise.

13. 'Yena dyou, ugra prithvicha, dhrude yena suvaha sthambhitham, yena Naksha yaha Antharikshe Rajasaha Vimanaha Kasmai Devaya Havisha Vidhema, By whom this firmament, the fierce world, this heaven, this atmosphere, this all is established to Him is the oblation.

14. "Asuhu Ekaha Kasmai Devaya Havisha Vidhema" One Life to Him is the oblation.

15. Yo Deveshu Adhidevo Eka Asith Kasmai devaya Havisha Vidhema. He who is the one Deva for all devas. To Him is the oblation.

16. Janitha yo prithivyaha yo Vam Divam Sathya Dharmo Jajana yaschapa chandrah Brihatheehi Jajana kasmai Devaya Havisha Vidhema" "He who is the producer of this world. He who produced for you the sky—He the Sathya Dharma (eternally righteous), He who produced the waters and the Moon to Him is the oblation.

17. Ya imavisa Bhuvanani Juhvath Nishasada Pitha Naha.........Param Ekam Ahuhu yo na pitha Janitho yo Vidhatha......Jajana yo devanam namada Eka Eva Tham.........He who produced this world. He who sits as the father of us, Him they call the "Great." He is our father. He is our producer. He is our disposer. He is the giver of names and forms to Gods. He is the One.

18. Yasmin idam Bhuvanam Adhisritham Visvakarmahi Ajanishta Devaha...... Visvathaha chakshu Visvatho Mukho Visvatho Hastha utha Visvathaspath Sambahubhyam Namathi........Dyava Bhoomim Janayan Deva Ekaha"......In whom this world rests. He, the creator of the world. That God produced this world. Throughout the universe is His eye throughout the universe is His hand and throughout the universe is His foot. To Him I bow with my hand. Before Him I prostrate. One lord created this Heaven and Earth.

19 Bhootheshu Bhootheshu charathi Pravishtaha.........Sa Boothanam Adhipa thihi. He moves within all beings. He is the Lord of all beings

20. Yo Rudro agnow yo Apsu ya Oshadishu yo Rudro Visva bhuvana vivesa Thasmai Rudraya namo Asathu. One Rudra who is within fire, within waters, within the creepers, within the whole universe-to Him is this obeisance.

21. "Yo bhoothanam Adhipathihi Rudraha" One Rudra is the Lord of all beings.

22. Bhoopathe Bhuvana Pathe Mahatho bhoothasya pathe. Lord of the world, of the whole universe and of the entire beings.

23. Ekahapurasthath ya idam Babhoova yatho babhoova Bhuvanasya gopa yamapyethi Bhuvanam Samparayai Sa no Havir grutham iha santhu Devaha" He the one was before, He who became all, from Him all protectors of the world came To Him let this Havis ghee of ours go.

If we turn to the upanishads, we find many of these mantras repeated a number of times. The Taithriya Mahopanishads assert :—"Yathaha Prasootha Jagathaha prasoothihi, Yath oshadhibhipurushan vivesa bhoothani characharani Athaha param Nanyath Aniyasamhi, Paratparam yau Mahatho mahantham Visvam puranam Thamasahaparasthath ishtapoortham bahudha jatham Jayamam Visvam bibharthi Bhuvanasya nabhihi......Sa no bandhur Janitha sa vidhatha sa otha pro thascha vibhu prajasu" From whom was born this world. Who entered into all bhoothas, charas and acharas. There is none minuter than Him, no one greater than Him. He sustains all this past, present and future generating things. He is remoter than the remote, greater than the great. His abode is beyond darkness. He is intertwined in all beings. He is our relation. He is our father, our disposer. Isanassarva Vidyanam Isvarassarvabhoothanam Brahmadhipathir Brahmanodhi-pathir Brahma Sivome Asthu Sadasivom" Sadasiva is the lord of all sciences, of all beings, Lord of the Vedas and Lord of Brahma, He is the Brahm. Let Him be Siva to us.

"Isa sarvasya jagathaha prabhu Prinathi Visvabhuk" Isa, the Master of all the worlds, the devourer of everything is pleased. In the Taithiriya Aranyaka namaskaram or obeisance is only required to be offered to the Great God and He is described as the Bhootapathi as the Protector of all beings "Yasmai namasthath chiro dharma Moordhanam Brahmothara Hanuhu yagnodhara Vishnur hridayam samvatsaraha prajananam.........Twam bhoothanam Adhipathirasi Twam bhootha nam Sreshtosi namaha the namo namaha Sarvamthe namaha" and in the namakas we see that the Lord is described as the pathi of all.

Again the upanishads proclaim "Bheeshasmath Vathapavathe Bheeshodethi sooryaha. Bheeshasmath Agnischa Indrascha. Mrithyur dhavathi Panchamaha' Bhayathagnisthapathe Bhayath thapathi Sooryaha etc." Through fear of Him the wind blows, the fire burns, the sun shines, Through fear of Him death overtakes 'Kartharam Isam'. Isa, the creator, and Ethasmath jayathe prano manassarvendri-yanicha' from Him are produced the pranas, the mind, and all indriyas. "Atma va

idam Eka eva Agra Asith Sa Eakshatha Lokannu sruja ithi Sa Iman Lokan Asrujath Atma alone has been before. He desired "Let me create the world." He created the world. The Taithiriya upanishad Bhriguvalli thus arrives at Brahm the cause from the product world. 'What is Brahm' ':Yathova imani Bhoothani jayanthe yena jathani jeevanthi yathprayanthy abhisamvisanthi. Tad vijijnasasva thath brahmethi." From whom was born all these bhoothas by whom they are sustained in whom are they made to resolve, know that as "Brahm" When the Brahma-vadins began to enquire into the nature of God, His works played not a little part "Kim Karanam Brahma Kuthasma jatha jivamakena Kvacha samprathishtaha Adhishtithaha kena sukethareshu varthamahe" What is Brahm the cause. When have we been born. By whom are we living. In whom are we established. By whom are we directed to enjoy pleasure or endure pain?

In the Atharva Sikha upanishad God, the cause of all, is thus arrived at from His works "Sarvam idam Brahma Vishnu Rudra Indrassamprasooyanthe sarvanicha Bhoothani saha bhoothaihi na karanam karananam dhatha dhayatha karananthu dhyeyaha sarvaisvarya sampannaha sambhurakasa Madhye" Whence all this Brahma, Vishnu, Rudra, Indra and others are born along with bhoothas. The cause of causes is never born. This cause is Sambhu, the fountain of Bliss, resting in Akasa. Bhagavan Veda Vyasa when determining Brahma defined Him as the source of all. "Atha Atho Brahma Jijnasa Janmadyasya yathaha." Then know Brahm. Whence all this are produced. The Sivagnanabodham similarly arrives at God from His works "Stripum napumsakadithvath Jagathaha karya darsanath asthi kartha" The world, a medley of He, she and It, is a product. Therefore there is a producer. The Mrigendra "Athopalabhya Dehadi Vasthu Karyatva Dharmakam kartharam asya janecmo Visishtamanumanathaha." When we come to know that things like world, body etc are products, we have to arrive at a creator by means of anumana (inference).

The Parakhye says: "Athosthi Buddhiman kaschit Isvarassamavasthithaha Jagajjanma Sthithi Dwamsa Thirobhava Vimukthidaha." Therefore there is a sentient Being, an Isvara, who does the functions of Janma, Sthithi, Dwamsa, Thirobhava and Mukthi.

Our Acharya Srimath Arulnandi sivam sings thus:—ஒருவனொ டொருத்தியென் றுரைத்திடு முலகமெல்லாம்—வருமுறைவந்து நின்றுபோவது மாதலாலே தருபவன் ஒருவன் வேண்டும்:—Sri Kannudayavallal following in the wake of our Acharya observes பெண்ணாணலியா ய்ப்பிறந்து வளர்ந்தேயழியு, மெண்ணாத பேதமியல்பின்றிப் பண்ணுங்காற்; காரணகத்தாவொருவ னுண்டவனைக்காட்டு நூலாரணமுமாகமுமாம்"—That prince of moralists, Thiruvalluvar, otherwise known as "பொய் யாமொழிப்புலவர்" (one whose word is ever an undeniable truth)

has carved in letters of gold "ஆதிபகவன் முதற்றே உலகு." Similarly the Gitacharya Sri Krishna, in his Sivoham Posture, says "Aham kritsnasya Jagathaha prabhava pralayaha"— Mayadhyakshena prakrithihi Sooyathe sa Characharam" and the disciple Arjuna who was blessed with divine vision, lisps out" Pithasi Lokasyacharacharasya' Thou art the father of this world of mobile and immobile things"—

We see that the language employed in these Vedic chants is at once bold, healthy and convincing and is couched in a way that admits of no two interpretations. The healthy minds of the old Rishis discerned nothing but beauty and order and purpose in the universe. They saw the finger of God in everything. To them the power and intelligence of God were already revealed in His works. In their arguments" Whence have we come and whence this world" the universe composed of things which they saw and heard were not myths, were not so many forms of optical illusions, so many series of vain inexplicable and unintelligible phantasmagoria, as some of the later Vedantins are inclined to believe. They saw themselves, above, and arouud and they began to reason, and in their reasoning they never lost themselves in the meshes of vain speculations and in the labyriuths of spurious imaginings and in the whirlpools of verbal quibblings. Introspection and argument are the two modes of arriving at the Ultimate Reality and both were availed of by the ancient Rishis. With a clear vision of the" Aham-asmi"—I am-, it became very easy for them to arrive at the oversoul, the soul of souls, and divine into the why of things. In His Eternal Mind every thing existed. Before the Eternal Now every thing should have been in existence and nothing can be said to be New to Him. It is in this sense that the universe composed of mind and matter can be and is, said to be co-eval with Him. But they should have come only out of his Eternal Mind. Therefore He is the creator. In Him the universe exists. Hence He is Visvadhika. He exists in the universe. Hence He is Visvantharyami. The shapes and forms of all things composing His body as well, He is called Visvaroopi—since God can

never be divorsed from the universe, we see a beatiful reconciliation between Monotheism and the higher pantheism which is so gloriously set forth in the Antharyami Brahmana of the Brihadaranyaka upanishad. Nearly all samhitas, Brahmanas and Upanishads reiterate these 3 aspects of the Lord and it is these aspects that are referred to in the Devaram "மண்ணாகி விண்ணாகி மலையுமாகி," "மண்ணல்லை விண்ணல்லை மலையுமல்லை" "மண்ணகத்தான் விண்ணகத்தான் திருமாலகத்தான்" and in the உலகெலாமாகி, உடனாகி, வேறாகி" of Sri Arulnandisivam. Thus ends chapter V11. of the first part of the Vayu Samhita.

CHAPTER VIII.

Vayu says:—By the command of Isvara the Vikaras (changes) beginning from Buddhi and ending with earth are produced from Avyaktha presided over by purusha.

2. Then from these vikaras (changes) are generated the three moorthis Rudra, Vishnu and Brahma being the (doers) of the three functions which the world is subject to.

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1. Purusha is the soul resting in the Purushatatva above the range of Avyaktha which is again a product from kalah one of the five sheathes of the soul, the 4 others being Kahla Vidya Raga and Niyathi.

2. In its pristine condition, the soul is Nirguna (i.e.) void of the thrigunas Satva, Rajas and Thamas. But when it descends to the states of Brahma Vishnu, and Rudra it is clothed with the Prakritic qualities. Thus Brahma, has a form composed of Rajas, Vishnu of Satva and Rudra of Thamas. Any amount of word paintings and rhetoric cannot alter this. We know there have been strenuous efforts, worthy of a better cause, to depict Narayana as Aprahkrutha (i.e.) above Prakrithi. Words such as these "Aprahkrutha Divya Mangala Vigraha" are constantly dinned into our ears. Of course we agree with such persons if the term Aprakkrutha is applied by them to the soul resting in the body of Narayana, for the soul, be it Vyashti or Samasht , collective or individual, as the Panchavimsa or the 25th principle is indeed Aprakrutha. But the application of the term aprakkrutha to the so called divya Mangala *Vigraha* or form, if persisted in, then we are quite unwilling to follow their lead. What on earth could they hope to do if attempts are made to extol names and forms of matter to that pitch of glory to which they are not, as of right entitled! The soul is not a product of matter or Prakruthi. Any fineness of the Material thing cannot display the grandeur and beauty of the soul, the thinking essence. Therefore we strongly object to the application of terms such as Aprakrutha to forms, be they Vishnu's or Rudra's or Brahma's or Indra's or any other Deva's. If we open

(3 & 4) Mahesvara blesses them with powers to pervade this world-powers which cannot be interfered with anywhere—with ever shining matchless wisdom, with the prosperities of anima and others; with the exercising of the functions of creation, protection and dissolution and with supreme authority.

5. During certain kalpas, when their minds are stupified, the Lord endows every one of the three with only one function,

6. Then only one of the three generates the other two. Thus every one being born from the others is sustained by the others.

7. At one place Brahma, at other Vishnu, while at the third Rudra obtains supremacy (i.e. is praised). Therefore amongst them none surpasses the other as regards position or rank or prosperities.

8. They who betake themselves unto an impetuous and turbulent wrangling of extolling one to the exclusion of others by saying "This is superior to that and that is not" do verily become diabolical spirits and goblins.

9. The great God Mahesvara transcends the three gunas. He has 4 vyoohas. He is all and he is the substratum of all. He is the cause of the uprising of Sakthi.

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the pages of the puranas especially of the Bhagavatha and Vishnupurana we find that Vishnu's form is described there as a product of Prakrithi (be it understood that we do not object to the application of the term Aprahkrutha to soul). The Bhagavatha, like the Saiva and Koorma Puranas says that the form of Vishnu is Prakritic (i.e.) not Aprahkrutha which some in their zeal attempt to make out. For instance in the Atritapascharya, the Rishi Atri performed penance to catch a glimpse of that sole Lord of the universe. (ya .eva Jagathisvara). At the end of the penance, there appeared, says the Purana, not one but three persons. The Rishi got puzzled and he is pertinently made to put the question " Eko Mayeha Bhagavan Vibudha Pradhanaschiththekritho Prajananaya Katham nu yooyam" "only one Lord is propitiated by me but why the necessity for 3 persons at the same time." The answer is " Satvam Rajas thama ithi Prakruther gunah Thairyuktho para purusho Ekaihasyadhaththe Sthithyadaye Hari Virnichi Harethi Samjna Sreyamsi thathra Khalu Satva thanor Nrunamsyu." Satva Rajas and Thamas are the 3 gunas formed of Prakrithi. Only one assumes three aspects, clad in these gunas of Brahma, Vishnu and Rudra for purposes of three functions creation. sustention and absorption. Thus it is plain that the term Aprakrutha cannot be applied to the forms of the Thrimoorthis-The Satva, Rajas and Thamo gunas here mentioned are the sub-gunas of satva; similarly the other two gunas are each sub-divided into 3 gunas.

10. Such a creation out of mere pastime or play—a projection of Prakrithi which is the range of the three kinds of Atma and of the union of Purusha are established in one who is the Sole Isvara (i.e. is possible only in God).

11. He who transcends all, who is Nithya, who is Nishkala and is Paramesvara—He alone is the Substratum. The inner controller and the governor.

12. Therefore Mahesvara the Prakrithi, Purusha, Sadasiva, Rudra, Vishnu and Brahma all these have Siva as their soul.

13 & 14. First from the Pradhana arose Buddhi, known also as khyathi, Mathi and Mahan. Mahath being agitated became three Ahamkaras the Satvika or Thaijasa, the Rajasa or Vaikarika, the Thamasa or the Bhoothadi. From the Ahamkaras arose the Bhoothas, the Thanmatras and the Indriyas.

15, 16 & 17. The ears, the skin, the eye, the tongue, these 5 organs of understanding (gnanendrias) and mind are considered to be of shining nature. The Ahamkara which produces them is shining and this Ahamkara is conseqnently styled Thaijasa. (pertaining to thejas) The mouth, hands, feet, arms and genitals, these are karmendrias, organs of action. As they are senses of action (i.e.) capable being acted upon or influenced (by the senses of understanding and thus liable to change or Vikara)—the Ahamkara which produces them is called Vaikarika (capable of modification). During the projection of the vaikarika Ahamkara the gnanendrias severally or conjointly with the mind play their part with the karmendrias severally or conjointly. Thus along with its one Guna Rajas it is influenced by the gnanendriyas and mind which are satvik in nature. Therefore it is said that Satva and Rajas are both combined in the Rajasa Ahamkara. Its composition is therefore two fold.

15, 16, & 17, Karmendriyas such as hands and feet can do their functions only with the aid of one or more of the gnanendriyas and mind. Hence this Ahankara is ubhayatmaka,

18 & 19 From the Ahamkara pertaining to Thamas are produced the Bhoothas and Thanmatras. It is called Bhootad since it is the source-of all Bhoothas. The Bhoothad is of the nature of sound tanmatra. From it is produced Akasa. From Akasa is produced sparsa tanmatra (touch). From the mahtra of touch is produced the air (Vayu). From Vayu is produced the Roopa (tanmatra) (form). From roopa (tanmatra) is produced Thejas (Agni). From thejas is produced Rasa tanmatra (taste). From (the mahtra of) taste (rasa) is produced water. From water is produced (the mahtra of) smell or (Sabda tanmatra), from (the matra of smell is produced the earth. And from the Bhootahs are produced the other mobile and immobile things.

20, The Tatvas from *Mahath* to Earth generate the Mundane egg (Anda) as they are influenced by the (sentient) Purusha with the materials of Avyaktha.

21. When all necessary organs are supplied within that egg (i e.) (foetus) then from that embryo comes out a fully developed kshetragna with the appellation of Brahma.

18, 19, The tatva Ahamkara is so called because it developes a mistaken notion of ahambhava *or* Atmata in the body which is non-sentient (Ayam Anantmani Dehe manasi Atmanoham Buddhim Kurvathe Sahakrithaya Ahamkara uchyathe" It is an account of this that the soul mistakes himself into body etc. The tanmahtras are influenced of sabda sparsa Roopa, Rasa and Gandha-what is meant by saying that sabda produces akasa and sparsa (touch produces skin, while the real fact seems to point out the reverse. The fact to be remembered is that they are tanmatras, they are sabda tanmatras and sparsa tanmatras and they are not simple sabda and sparsa but are their tanmatras The thanmatras themselves are not sound, touch etc. They are subtle Bhoothas which undergo composition-to use a language of chemistry. The intermediate stage of the Bhootas before they actually develop into Bhootas is called Thanmatra Avastha. The substances themselves in that intermediate state are called thanmatras. The milk, before it is transformed into curd, undergoes a chemical process during which it is neither milk nor curd, Sabda Thanmatra is so called because thereby the sabda is enabled to be caused not because that it actually produces Sabda or that it is itself Sabda. The Sparsa tanmatra is so called because thereby touch becomes possible not because that it is touch or that it causes touch. So it is with the other tanmatras. The term thanmatra itself explains it. The tanmatras are called Aviseshas and the Bhoothas are called Viseshas "Ksheerasya dadhascha Madhya parinama-vath sookshma bhootha Viseshah Thanmahtrah"

20. For purposes of producing an embrayo, the purusha the agent is mentioned and Avayatha is of course the spot wherin such embryo is formed.

22 He is the first embodied being and he is denoted purusha. He is the primo-genitor of all beings. He the Brahma was at the beginning of time.

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22. Devas, Rishis and pitris are the three classes of beings to whom pouringe of water are enjoined. The Pitris are the givers, from father to son of, bodies. Ths Rishis are the givers from guru to disciple of knowledge The Devas are the givers of fruits to souls for their karma. In fact they correspond to be guardian angels of the christian mythology. These are the 3 kinds of beings which claim our respect-But the ultimate progenitor of these three is Brahma, who is Deva, Rishi and Pitha in one and the same person Hence he is called Pithamaha. Just compare this with the Hebrew Mythology which admits of a first parent in respect of mankind in the person of Adam. The Jewish Mythology or for the matter of that the christian Mythology; which adopts it in full, gives no clue whatever, implied or expressed, to that first parent of the host of angels and archangels, great and small, of various temperaments and culture, mental and spiritual, whose existence seems to be a necessary article of faith amoug the christians We should in vain ransack the whole of thy Bible from beginning to end including the old and new testaments for an illumination on this point. But turn to the pages of the Rigveda or the other 3 Vedas including the Upanishadic portions or for the matter of that to the puranas or even to the smrithis of the law givers and the grihya and Dharma Sootras: Do we not find references to the Devas,, Pitris and Rishis and are we not enjoined to offer our tarpanas daily to them ? Is not the name of Brahma, our dear great-grand father in its literal sense, venerated with all the respect due to our grand sire. How mangled and garbled are the adaptations of the Hebrews and that how imperfectly and incompletely! Brahma, our grand sire, is called kshetragna and he is denoted the first embodied being as well. The question may naturally arise whether there are not other embodied beings above Brahma. In the common parlance Brahma is said te have sprung from the lotus of Vishnu's Navel from the seed of Rudra. Are not Vishnu and Rudra embodied beings ? Again Brahmah is called Kshetragna. what is meant by kshetragna? The first point to be carefully remembered in this connection is that Brahma is styled the Being whose organs are fully developed in the embryo or fœtus? Where is the fœtus or whose is the garbha? Vishnu is said to be reclining on a serpent over the waters and the embryo is said to be formed within his belly: says the Manusmrithi "So Abhidhyaya Sareerath Swath sisrukshur Vividha prajah. Apa eva sararjadow Thasu Veeryam Apahsrujath. Thadandam abhavath Haimam Sahasramsa sama prabham Thasmin Jagne svyam Brahma Sarvaloka Pithamahaha." From His own body he secreted a semen virile and sprinkled it in the waters. It became an embryo. Within that Brahma, the father of all words came out," The vasishta Lainga says "Rudra samgnasya Devasya Roope Moortihi Prajayathe-Then a kshiptham Rase Veeryam Paramoorthy abhimanina Thath Andam Abhavath Haimam Sahasrarkasama prahbam" In the above quotation we see that Rudra sprinkled his semen on the waters. That developed into an embryo and out came Brahma with full doveloped organs. The Ahpas or waters are called the productions. of Nara (fire) and Nara is fire as in Vaisvanara. Again Nara is Rudra and apas Vishnu "Ahpo Nahrah ithi Proktha Ahpova-Narasoonavaha" "Ahpo Nahrah Naro Rudraha', "Naras sahkshahth Siva Mathaha." Says the sruthi "Andam Hiranmayam Madhye Rudrasya Veeryahth prathamam Samba bhoova-thathra Brahma Jathaha." From Rudra's Semen originally an embryo developed. Therefrom Brahma was born" Whose is the embryo? Who acted the part of a woman? Vishnu is the woman the whole waters denote the avyaktha. Vishnu becomes one with the Avyaktha by his

reclining posture. He is one with the Moolaprakrithi. Rudra's Semen was sprinkled in his Matrix and an embryo was formed with the result that Brahma is the full developed child. Says the Lainga thus "Prakruthisthvam Puman Rudraha Thvayi thath Veeryam abitham-Twannabhi pankaJahth Jahtha Panchavakthra Pithamahaha" "Thou art Prakruthi, Rudra is Purusha-In you his semen was deposited. From your navel-lotus arose Brahma," Says Vishnu himself "Mama yonow samahsiktham Thadveeryam Kahlaparyayath Hiranmayam Akoopare yonyam andam Ajayatha " In my matrix was deposited the semen of Rudra. That in the course of time in my matrix developed into an embryo" Thus we see that Brahma was produced as a full-organed child. Here Vishnu is one with Avyaktha. That is explained by his reclining posture. Are the hands and feet found in Avyaktha or Prakirti. ? Vak Pani Pada are products, of Ahamkaras. They are the Vikruthis or vikaras, that is, they are changes of Parkruthi- So the hands and feet and other organs are not existent in Prakruthi or if they exist they exist only potentially. They are not in a developed state Hence Vishnu whose sphere is Avyaktha or Moolaprakruthi has no developed organs. The varaha purana says that Vishnu takes all his forms from the tatva called Manas (of course Vikruthi) and rests in Prakruthi at other times " (Prakruthis tho Babhoova ha). Prakruthi cannot be called Vikruthi at the same time. It may be asked, does not the form of Vishnu disclose hands etc? The Yoga Nidra of Vishnu represents a stage in which he is one with-mind or spirit that represents a Thureeya Avastha where bodily organs have no counterpart to play and where the mind alone is at constant work. The Rudra's and Vishnu's bodies are of subtler mould but Brahm's is a fully developed one for the process of vikaras are complete only with earth of whose nature is the *anda* of Brahma. Hence he is called the first embodied being. Further his is the first gross body alike to ours. There are doubtless innumerable souls above the range of Avyaktha. They are clothed with maya and kutila. The bodies of Mantra Maheswaras and Anu-Sadasivas are merely Soundlike (ie) Mantra maya and Bindumaya. The Agamas do not explicitly give them shapes possesing hands and feet etc. Their souls are enveloped with Maya etc, only for the removal of their Anava. The grossest tatvas hands and feet are not to be found in Vidya and Siva-tatvas which are far above the Anandamayakosa, whereas hands and feet are found only in annamaya kosa. As to Brahma being called kshetragna:— The word kshetragna is a technical term and it is applied alike to the Vyashtijiva (Individual soul) as to the Samashti jiva (collective soul). God is Kshetragnapathi. "Pradhana Kshetragna Pathir Gunesa." So says the Svetasvatara. Here Pradhana stands for Prakrithi and kshetragna stands for soul and Pathi stands for God-technically so to speak. Kshetgrana means one that cognises Kshetra. The word itself is its explanation. The word " Kshetragna" is an emphatic assertion of the existence of a nonmaterial soul in the material body apart from the body and Indriyas and Karanas. Hence the Linga purana says :—" Chathurvimsathi tatvani Kshetra sabdena soorayaha Prabhu Kshetragna sabdena Bhoktharam Purusham Thatha-Kshetra Kshetravidahvethe roope thasya svayam buvaha-Nakimchithcha Sivadanyath ithi Prahurmaneeshinaha." Learned persons denote the 24 tatvas as Kshetra and they allude to the Purusha the enjoyer by the term Kshetragna-Both the Kshetra and the Kshetragna form the body of that self existent Lord. So say the wise " There is nothing apart from Siva"— Again it has " Vadanthyavktha Sabdena Prakruthim thu param thatha-Kathayanthi Gna sabdena Purusham Guna Bhoginam" By the term Vyaktha are denoted the 23 tatvas and Prakrithi is called Avyaktha. The Purusha.

23. Within his mind, fixed upon the Lord, arose the unrivalled comprehensive faculty, indicative of the marks of Gnana (wisdom), and Vairagya (non-attachment) which induces one to strive after the (nonperishing), prosperities of righteousness.

24. All his desires are supplied to him at once from Avyaktha as he has really controlled the Trigunas and is dependant upon the Lord.

25. He is present in the three worlds by dividing himself into 3 portions. By these 3 portions he creates, sustains and dissolves prajahs.

26. In his Brahmahood (Virat) he is the fourfaced one. In his Kahlahood he is the yama. In his Purushahood he has thousand heads. These are the 3 states of his existence.

27. In his state as Brahma there is an uprising of the Satva and Raja Gunas. In his aspect as Kahla of the Raja and Thamogunas. In his aspect as Vishnu (Purusha) he has the sole Satvaguna.

28. As Brahma he creates worlds, as Kahla he destroys them and as Purasha he is udahsina (mere onlooker). Thus these three are his functicns.

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who enjoys the gunas is termed Gna (i.e.) Kshetragna. In the Bhagavath gita we learn that the body is called Kshetra.

Idam sariram kowntheya kshetram ithi abhideeyathe. Ethatheyo Veththi Tham prahuhu kshetragnam ithi Thadvidha" and also "Mahabhoothanyahamkaharo Buddhi ravyakthamevacha-Indriyani Dasaikamchaha Pancha chendriya gocharah—" Thns the 24 tatvas are called the kshetra and the nonmaterial sentient soul apart from the body which knows how to differentiate itself from the body is denoted khetragna, The word kshetragna brings home to our mind two things (ie) the kshetra and its cogniser. From the word we see that two things must be co-existent else the word kshetragna will be a misnomer. Therefore that conscious thing which being in the body, Indrya and karanus distinguishes itself by the well-known rule of "Nethi" "I am not body, I am not Indriya, I am not prana, I am not mind, etc is the kshetragna. Thus the word itself argues the existence of the soul.

In the Lakshmi tantra the following verse occurs "Sa eva Vahsudevoyam Noonam kshetragna Sabditha" That great Vasudeva is indeed denoted by tho term kshetragna.– Saint Umapathy sivam culls out a verse from Sivagamas for his Sataratnasangraha-a work of very rare merit-The verse runs thus "Samsahree Vishayee Broktha kshetri. Kshetrgna evacha Sarieree chethi Badhdhatma Sakalasthvochyate Budhaihi" The verse gives the synonyms of soul. Just as we cannot call God as samsari, Vishayi, Bhoktha, so we cannot call God as kshetragna and it is a tern applicable only to soul. Here the kshetrgua wtth the fully developed organs is called Brahma. So the kshetragna can be without organs too or with subtle organs as in the case of Narayana In the nirguna state it has a coating of Purushatatva,

29. As he is thus divided three fold he is called the Thriguna and as he is separated fourfold he is called Chathurvyooha.

30. Being the original deva he is called the Ahdi Deva, having had no beginning he is called Aja. Since he protects all prajas he is called Prajapathi.

31. The golden Meru forms the bag which surrounds the embryo of this high souled being. All the Oceans are the waters of the faetus, (garbhodaka). The covering skins of the embryo are mountains.

32. In the interior of the embryo lie these worlds and this universe with the Sun, moon, stars, planet along with air is established there.

33—35. This embryo or egg is surrounded by ten fold waters, which are surrounded by ten fold Thejas which is surrounded by tenfold air and which is encompassed by ten times akasa. The Akasa is enclosed by the Bhoothadi which is surrounded by Mahath which is in its turn engulfed by Avyaktha. This embryo is thus surrounded by 7 Avaranas produced from Prakrithi.

36. Similarly 8 prakrithis surround this. Thus everyone sustains the other and is also sustained by the other. Thus one becomes the substratum of the other which is in its turn supported by another substratum.

37. Just as a tortoise at one time projects its limbs outwards and at other time contracts them, so is the Avyaktha projects the other Vikruthis and at other times absorbs them. All things are produced from Avyaktha in the order of high to low.

38,—40. When pralaya sets in all these are absorbed in the reverse order of low to high. The Gunas in their seasonable times are either equal or inequal. When equal that state is called laya and when inequal it is srishti. Then is the birth of Brahma. This is the huge egg or embryo. This embryo or egg is called the kshetra of Brahma who is called the Kshetragna.

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29. Brahma has 4 Vyoohas Hiranyagarbha, Kahla, Purusha and Virat. Of there Hiranyagorbha is identical with Brahma himself in power, wisdom etc. Hence according to some, Brahma said to possess 3 Vyoohas.

41. Thus myriads of eggs of like nature abound in the middle, top and bottom of the Pradhana which is present everywhere.

42. In every one of such eggs are produced Brahma, Hari and Hara out of Pradhana before the presence of Sambu the fountain of bliss.

43. Mahesvara is beyond Avyaktha. The mundane egg is from Avyaktha. Within that egg is produced Brahma and these worlds are his workmanship.

44. Unwittingly I dwelt upon the primary creation from pradhana and the final absorption therein—actions which are done out of mere play.

45. That great pradhana which is held an unrivalled cause of the " *birth*" of Prakrithi is but (the production) of that beginningless, middleless and endless Semen united with the crimson blood by the Purusha.

46. In the beginning the Lord brings into existence 8 vikaras (Vikruthis) which can cause the multiplying of the world's progeny, as they are of productive nature and there is a preponderance of Rajo Guna in them.

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45. The color of Maya is said to be blood-red. There by crimson blood is meant only Maya which is the mother of all worlds including Prakrithi. The Semen referred to is peahaps the mighty Purusha's presiding that Maya. This Purusha is known as Ananthesa in Sivagamas. Indeed he is the Presiding deity of Maya. compare also the following verses from Bhagavadgita. " Mama Yonir Mahath Brahm Thasmin Garbham Dadhami Aham—Sambhavas-Sarva bhoothanam Thatho Bhavathi Bharatha Sarva Yonishu kowntheya Moorthayassambhavanthi yah Thasahm Brahma Mahath Yoniraham Beejaprada pitha" My matrix is the great Brahm (here Avyaktha) I imprequate it and Oh Bharata, the birth of all beings is out of that---Oh Son of Kunthi where all forms are produced from their Sources---(matrixes) for all of them Brahm (literally great) Avyaktha (or Prakrithi to use a word after of the femine gender) is the great Matrix and I am the father that bestows the seed or semen.

46. The 8 Vikaras are : " Bhoomiraponalo Vayu Kham Mano Buddhirevacha—Ahamkahra itheeyamme Bhinna Prakruthi rashtadha" Earth, water, fire, air ether, mind, intellect and Ahamkara, these are the 8 divisions of Prakrithi. A preponderence of Rajas is necessary for the multiplying of progeny. Satva and Thamas are not qualities which can bring about the pravruthi—" Rajo Ragathmakam Viddhi Thrishna Sanga Samuthbhavam Satvahth Samjahyathe Gnanam Rajaso Lokha evacha" " Prakasamcha Pravuruthimcha Mohamevacha Pandava." Desire is essential for progeny.

47. All those causes which are imbedded in Prakrithi (during pralaya) are again brought to play (during creation) and are retained (till re-absorption) by the mere will of Mahesvara whose splendours are beyond the range of Prakrithi.

Thus ends the 8th chapter in the 1st part of the Vayusamhita which treats of the creation of worlds.

CHAPTER IX.

1. The Rishis said :—Tell us, in detail, of all the Manvantharas, the various kalpas and of all the intermediate creations occurring in them as well as the secondary creations. (Pratisarga).

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1. Sarga, Visarga and Avanthara Sarga are the names given to various kinds of creation. Sarga is the name applied to the creation by God of all the material and non-material things. Visarga is a term applied to that form of creation which is attributed to Brahma of the Thrimoorthis and the term Avanthara Sarga is applied to the creation of worlds by Prajapathis and others. (Of course at times these terms are also used indiscriminately.) We read in the Bhagavatha "Bhoota matrendriya Dhiyam Janma Sarga udahrutha---Brahmano guna Vaishamyath Visarga Powrusha Smruthaha." The creation of the tatvas, Bhoothas, Thanmahtras, Indriyas and Antakaranas is Sarga while Panchikaranas, the creation of the Ahamkara into 3, the creation from earth of all other solid substances such as the bones, gold, silver, iron, etc., from water of blood, milk etc., from Vayu of 10 vayus prana etc., according to the inequality of Satva and other gunas is called Visarga. The Avanthara Sargas are creations by devas, Rishis, Pitris, men, animals etc., as agents of God. Thus the making of a table, the manufacture of a cloth etc., by a man may be called Avantara Sarga. In the Vishnupurana, we read as follows :---

"Brahma Dakshadaya kala Tathaivakhilajanthavaha---Vibhoothayo Harerethe Jagathassrishti Hethava---*R*udrakalanthakadyascha Samasthaschaiva Janthava---Chathurvidhaschathesarve Janardana Vibhoothaya"---Vishnur Manvadayakalathathaiva. Akhila Janthava Vibhoothayo Horeretha Jagatha Srishti Hethava"---Brahma, Daksha, and all other beings are the agents of God for purposes of creation ; also Vishnu, Manu and others, all beings and Time are agents for Sthithi. (Vide also notes to the very first sloka of Vayusamhita). But here a question arises-where then is the supremacy of the Lord in being accredited as the creator ? To remove this doubt Bhagavan Badarayana introduces the Sutras "Tadabhidhyanadeva Thu Tallingathsa" and "Samgna moorthy klipthis-thu Thrivruth kurvatha upadesath" and Srikantayogi commenting on the latter Sutra observes "Poorvam Akasadinam Bhoothanam saha Sadasivadibhiradhistathrubhihi Paramesvara duthpaththirabhihitha. Theshu Jatheshu thatho Devanam namaroopadi klipthi Thasmath Eva Moolakahranahdutha Anyasmath ithi Sandeha." We learnt that Akasa and other bhoothas are born along with their presiding deities Sadasiva and others from Paramesvara. Here a question arises whether the Gods and others are generated directly from Him or from others, The conclusion arrived at by him is that God alone is the direct cause of everything, Vishnu may be the cause of

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2. Vayu said :—Parardha is the term applied to that duration of Brahma, which is obtained by the recurring of vast numbers of ages. There is also another duration for Brahma, which is of a similar nature. At the end of this period, there is creation again.

3. In each and every one of this *F*irst born Brahma's day-time are completed the revolutions of 14 blessed Manus.

4. Having no beginning and having no end and not capable of being completely understood these manvantharas and kalpas cannot be spoken of in detail.

5. Even if recounted, of what immediate use, is that to you or to me. I do not therefore think it worth while to make any special mention of it.

Brahma, Rudra of Vishnu and Maheswara of Rudra and Sadasiva of Mahesa---The immediate cause may vary according to the rank. But God cannot be the simple remote cause of these beings. He is also their direct cause for the simple reason that God does not leave the Panchakartas to their fate but resides in them also to produce others.

God produces Sadasiva and though Mahesvara is born from Sadasiva, God is with Sadasiva in producing Mahesvara ; Mahesvara may produce Rudra but God is with Mahesvara to produce Rudra. God is thus not merely the remote cause but is the immediate cause as well. Hence observes Srikanta yogi "Thatha sakshath Brahmanasthaththath Karana roopath thath thath Karyothpath thirithi Nirnaya"--- Therefore the conclusion is that "that effect is produced from that cause from Brahm which also forms the immediate cause of the effects. Therefore the truth of the very first Sutra that God is the author of everything (even for the steam-engine, the balloon and the wireless telegraphy), cannot be assailed. Bhrigu made experiments with Anna, Prana, Manas, Vignana and Anandakosas and rejected them ultimately and found out that these cannot be causes. The Brahmavadins of the Sevetasvatara upanishad began their question "Kim Kahram Brahma" (which is Brahm, the cause of all) and doubted if "Kala, Svabhavo, niyathir, yadrucha, Bhoothani, yoni, Purusha ithi chinthyam"---i.e., if time, the Svabhava (parinama of Prakrith is so called) niyathi, Bhoothas Purusha tatva can become the grand cause---and then concluded "Samyoga Esham nathu Atma bhavath--- Atmabi Anisa Sukha Dukha Hetho"---neither collectively nor individually these inanimate objects can display the nature of Atma, (the Soul which distinguishes itself from body, Indriya, Karanas etc.), by any amount of processes, chemical or physical, (however great the activities of electricity, magnetism and Radium may be) ---nor can this Atma, which is itself undergoing pain and pleasure, be the cause--- however much people may honestly believe that these pleasures and pains do not affect the Soul (whom else and what for?) in spite of the assertions of the Vedas that the Soul is Sthoola bhuk, Praviviktha-bhuk and Ananda-bhuk in the three states Jagra, Swapna and sushupthi, and however much they believe that this soul is a particle of God, as sparks are of fire, an image of God or is God itself.

2. Brahma is called the Parardhadvaya-jivi, one who lives for two parardhas.

The world is certainly not 6000 years old and fortunately the modern editions of the Bible do not bear the dates in their margins.

6. (Certain it is) that in each and everyone of these myriads of kalpas there are also Srishtis and pratisrishtis, (creations—absorptions and re-creations) on a smaller scale.

7. & 8. Even in this kalpa, oh best among Dwijas, which goes by the name of Varaha there are 14 manus, seven being known by the names of Svayambhu etc., and seven by Savarnis. Now is the time of the 7th manu called Vaivasvata.

9. It must be understood by men of wisdom that the durations of creation and absorption are more or less equal.

10.---13. When at the end of the previous kalpa, the destroying winds began to blow and all the trees and forests were uprooted, and when the fire consumed the three worlds, as if they were blades of grass, and when the rains began to pour in and when the waters of the oceans over-flooding their banks submerged the whole world and all the quarters of the globe were engulfed in one sheet of water, the waters spreading all over with rapid successions of armlike waves and when these pralaya waters began to dance terribly, Brahma, with the appellation of Narayana,—was slumbering peacefully reclining on these waters.

14. At day break, all the Devas and Siddhas inhabiting the Janaloka with their palms of hands folded together and reciting the mantra "Ahpo Nahra ithi Proktha Apovai Narasoonava—Ayanam thasyathayasmath-Thena Narayana Smrutha." (The waters are

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7 & 8. The seven different lords of day times are themselves the lords of their respective nights with the seven differont appellations known as savarnis and doing the seven diffrent functions.

9. Here follows a description of the Varaha (boar) the name by which the present cycle is known.

10.---13. In reckoning ages the Hindu sages always begin from the end of a pralaya. We can talk of the commencement or end of time only relatively i.e., in connection with some other previous event. So when the Hindu Sages talk of the creation of the world they assume the previous absorption of the same and begiu its commencement therefrom. Assuming then that a Pralaya had set in, the first point for us to consider is that only Akasa was in existence. In " creation again of this world, Vayu should be generated from Akasa. From Vayu the Thejas and from Thejas the waters and from the waters the earth. This is the order. This order is well preserved in the present case. First the winds began to blow, then the fire began to consume, then the water began to pour in and lastly must be produced the earth. It is for the production of the earth that Brahma took the form of a boar.

called Naras for the waters are offsprings of Nara, fire—These waters forming his abode, ayana, he is styled Narayana—waked him the Lord of the Gods who was sleeping the sleep of Sivayoga.

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14. Here Brahma is said to have become Narayana. It is the boast of some misguided people that the term Narayana is applicable only to Vishnu. We need not argue about this here. Suffice it to say that several Upabramanas do apply the term to Brahma. Of course we do not deny that it is a term mostly applied to Vishnu but at times the term is applicable to Brahma, also. Here is a text of the Koorma purana " Ekarnave thada Thasmin Nashte Sthavara Jangame---Thada Samabhavath Brahma Sahasrakshassahasrapath Brahma Narayanakhyasthu Sushvapa Salile Tada."

Here Brahma is known by the name of Narayana on account of the fact that the waters are known as Nara and that he had the waters or Naras as his abode--- Even the Vishnu purana says " Brahma Narayanakhyosou Sasarja Bhagavan yatha Prajassasarja Bhagavan Brahma Narayatmaka Narujanakhyo Bhagavan Brahma lokopithamaha." It cannot here be said that Brahma was called Narayana because he arose from the navel of Vishnu or because Vishnu known as Narayana was immanculai him as may be interpreted from the words "Brahma Narayanatmaka" in the Vishnupurana---The appellation Narayana was applied to Brahma as was applied to Vishnu because of his having the waters (Naras) as his (Ayana) abode---The Siva, Koorma, Lainga, and Vishnu puranas explain it so. Asvalayana too explains it so in his Dharma Sastra." Thasmath Auduth Abhooth Srashta Sivatma chathuranahanaha---Sarva lokasyanirmahtha Brahma Visvasrujam pathihi---Sachapsu Sayanadeva Sivatma Swechchaya Chiram---Narayanakhyam Abhajath Sakthiroopaha Prajapathihi---" Manusmrithi, Vasishta, Lainga and other works explicitly state that a Being is called Narayana because of his having the Naras (waters) as his abode (ayana), of course all these discussions are of no material value except as exposing the hollowness of their arguments based upon blind bigotry. Persons bent upon discussing broad principles do not care about names. Brahma's age consists of two Parardhas. One Parardha is already gone. He is now in his other parardha i.e. He is now in his third muhoortha of the 2nd yama of his day time of the 1st day of the 1st Paksha of the 1st month of the 1st year of his 2nd parardha. The beginning of the 1st part of his life-time was called Brahma-kalpa. The end of that first Parardha was known by the name of Padma-kalpa when the entire universe came from the navel-lake of Vishnu in his form as Aniruddha. The present cycle in his 2nd parardha is known by the name of Sweta Varaha kalpa, as Vishnu is said to have taken the form of a Boar."

" Yadadhardhamayushasthasya Parardhamabhideeyathe Poorvaha parardho Apakrantha Aparodya pravarthathe--:Poorvasyadon parardhasya Brahmonama mahan Abhooth-kalpo yathrabhavath Brahma Sabda Brahmethiyam Viduhu Thasyaivanthechakalpobhooth yampadmamabhichakshathe, yath Havi nabhi Sarasa Asithloka Saroruham Ayamthu Kathithaha-kalpo Dwithiyasyapi Bharatha Varahaithi Vikhyatho yathrasith Sookaro Harihi."

The yoga nidra, whether it be of Brahma in his aspect as Narayana, or of Vishnu, in his Narayana stage, is not simple sleep. It is a state in which the mighty Being is in contemplation upon the Absolute Paramesvara. Hence it is called Siva-yoga-a sort of communion with Siva. " Anthassathasmin Salila Asthe Ananthasano hari yoga nidra maelithaksha Sthooya mano Janalayaihi (Bhagavatha) vide also the text " Ksheerarnave Amruthamiva Sayanam yoga nidraya (Chapter II. of Vayusamhita I).